DAVIDS LEARNING OR THE WAY TO True Happineſſe:

In a Commentarie vpon the 32. PSALME.

Preached and now publiſhed by T. T. late Fellow of CHRISTS Colledge in CAMBRIDGE.

To which is prefixed the Table of method of the whole Pſalme, and annexed an Alphabeticall Table of the chiefe matters in the COMMENTARIE.

LONDON

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1617.

TO THE RIGHT HONORABLE VICOVNT WALLINGFORD, Lord KNOLLYS, Baron of GREYS, Master of the WARDS and LIVERIES, Knight of the noble Order of the GARTER, *and one of* HIS MAIESTIES *most* Honorable Priuie Councell, Grace, Mercy, and Peace, here, and euerlasting.

RIGHT HONORABLE,

GReat is the affinitie of soule and body, neerely coupled and wedded by God, like Husband & Wife, for better and worse till death depart them. Like Hippocrates *his twinnes, they weepe and laugh, stand and fall, liue and*

dye, and euery way ſympathize together. Both haue their ſeuerall life and nutriment, both haue their ſeuerall ſickneſſe and diſeaſes, which tend to the iſſues of death. Among all other vncleane iſſues, both of them haue their leproſie, one the better knowne by the other. In neither any ſubſtance, but in both an accident corrupting the whole ſubſtance.

Elephas, or elephantioſis.

Bodily leproſie is from the corrupt and poyſoned humors in the body: Spirituall is from the corruption and poyſon of the ſoule. The former quickly ſpreadeth ouer the whole bodie: The latter ouer the whole man. The former infecteth onely ſome men: The latter hath poyſoned all. The former corrupteth the breath, by which others are infected: The latter poyſoneth and infecteth many others, not onely by breathing out corrupt ſpeeches, but alſo by corrupt example. The former was to be diſcerned by the law of leproſie, Leuit. 13. The latter, namely, the knowledge of ſinne is by the law morall, Rom. 3. The former is hard to cure, and the moſt earry it to their death naturall, as Gehezi, Azariah: The latter is an harder cure, and therefore the moſt carrie the running ſores of ſinne incurably vnto death eternall.

2. King. 15.

This

This diſeaſe being ſo loathſome, ſo dangerous, the Lord chargeth all Iſrael, with ſpeciall care, both to diſcerne it, to preuent it, and (if it were poſſible) to cure it. They muſt diſcerne it by ſundry marks, both for the certaintie and curableneſſe. Firſt, for the certaintie; Wee neede not halfe ſo much caution or curioſitie to be perſwaded of our ſpirituall leproſie, which is too too apparent: Onely thoſe many ceremonies put vs in minde how much more requiſite our diligence ought to bee in finding out and hunting out our ſpeciall ſinnes.

The ſpeciall markes which we read of, to ſhew whether the bodily leproſie be curable or no, *are theſe: Firſt; If, rubbing the place of the leproſie, it grow not red, it is held incurable. So if ſinners, being rubbed and admoniſhed, bluſh not, nor be aſhamed of their ſinne, there is little hope of their amendment.* Rules of inquiſition: 1. *Secondly; If pricking the place with an Inſtrument, there come out ſtill a corrupt moyſture, there is little hope of cure: So if after the preaching of the law, and pricking the conſcience of the ſinner, the corrupt iſſues of ſinne ſtill preuaile, there is leſſe hope of the ſound cure of ſuch a ſinner.* 2. *Thirdly; If after pricking with a needle there* 3.

come foorth bloud, it is a ſigne it is curable: So if ſinners, pricked with the needle of the law, cry out of the paine of their ſinnes, and ſee the need of the bloud of Chriſt, and lay hold of it for ſaluation, their ſpirituall leproſie is in the way of full cure.

Rules of preuention.

Secondly, when it is diſcerned, the Lord takes order to preuent it from others: firſt, They muſt vncouer their heads, that men might not miſtake them, and in token alſo that God had thus humbled them: for that ceremony was a ſigne of humilitie. Secondly; They muſt couer their lippes, that by their breath they might not infect others. Thirdly; They muſt haue a rod put into their hands, that men might auoide them, as children doe the rod. Fourthly; They muſt proclaime themſelues vncleane, *and giue warning to others. Fiftly; They muſt bee ſhut vp many daies, and excluded the hoſt vtterly if they be vncurable, as King* Ozias, 2. King. 15. *A notable type of the ſuſpenſion and excommunication of impenitent and deſperate ſinners, ſhutting them out of the Congregation of God, leſt they infect and poyſon others with the contagion of their ſinne.*

Rules of cure.

Thirdly, after diſcerning they muſt ſpeedily attempt

attempt the cure, wherein the Lord enioyneth them, first, To goe to the Priest, signifying, that Iesus Christ the High Priest of our profession, is the onely Phisician of this leprosie of sin. Secondly; They must rent their garments; a signe of great sorrow for sinne, and of casting off their owne raggs, that they may bee couered with a wedding garment, *euen the garment of saluation. Thirdly; There must bee a vessell of water, which must be sprinkled on the party, and of oyle with which he must be suppled. This vessell is the heart, the water signifieth the bloud of Christ, the lauer of the Church, the sprinkling of this water noteth the washing of the conscience from dead works: and the oyle signifieth the glad tidings of the Gospell: all which the Lord vseth in this great cure. Fourthly; There is required the shauing of all the haire of the Leprous, that no infection any way cleaue to him: which noteth the purging away, and daily paring of lusts and superfluities, by the grace of sanctification, which are to the soule, as excrements are to the body. And this is the law of the Leprosie. This one* Psalme *presenteth in one view the whole truth of this excellent type, wherein holy* DAVID *cleerely discouereth*

discouereth the foule leprosie of his soule, which is so odious in his eyes, as hee pronounceth him
Verse 1.2. the onely happie man that hath got a couer and
3. cure. Loth he was for shame, according to the
4. law, to proclaime himselfe vncleane, he would hide his vncleannesse, and hold his tongue as long as hee could; but all this while there was no hope of cure: for being let alone, it ate vp his marrow, consumed his bones, and dryed and
5. drunke vp his moysture as in the drought of Summer. Now when there was no other remedie, he goes to the high Priest, confesseth his vncleannesse against himselfe, who immediately answered him as that leper, Mar. 1.42. I will, be thou cleane. And as that leper could not hide his ioy, but no sooner was he gone then he began to publish the matter: so this leper nō
6. sooner was cured, but hee calleth euery one, to
7. teach them in the like estate how they may procure the like remedie. And then according to the precept of Christ to the leper, he offereth the
8.9. gift which MOSES commanded, euen the sacri-
10.11. fice of prayer and praise: and exciteth others by sundry arguments to doe the same.

These Meditations I haue presumed to dedicate to your Lordship: first, For the seruice I owe

I owe vnto Your Lordſhip, *as one whō you pleaſed to fauour as a ſoules Phyſician, whoſe buſineſſe is to preuent or ſtop vp the lothſome iſſue of this diſeaſe, which hath ouer-ſpred euery mans nature, ſo as no man can ſay,* My heart is cleane: *neither are great Men freer from diſeaſes of the ſoule then of the body. Secondly;* 2.
To teſtifie my true and humble affection in putting into your Lordſhips *hand* DAVIDS learning, *fit for Princes and Counſellors, directing* the high way to true happineſſe. *For it ſhewes, firſt, the entrance into this way, which is godly ſorrow, confeſſion, and mortification of ſinne: ſecondly, the markes of it, that it is the ſtraite, the ſtreight, the lightſome, the cleaneſt, and ſhorteſt way of all: thirdly, the end of it, which is gladneſſe, pleaſure, and ioy, which none ſhall take away. Thirdly; To put Your* 3.
Honour *in minde, that as the world hath made you almoſt as happy as it can, rayſing you, firſt, out of an ancient, Noble, and religious Stocke: ſecondly, vnto a goodly Inheritance: thirdly, into the grace & fauor of your Prince: fourthly, vnto the moſt Honourable place and ſeruice, with ſuch late acceſſe of Honours, as few of Your Noble Ranke are afore you: So*

Your Lordſhips *care be to annexe that Honor which is from aboue, from which there can be no fall: whereas daily experience ſheweth how miſerable the world ſometimes leaueth her greateſt fauorites. Fourthly; To prouoke and pray your* Honour, *that imitating the gracious footſteps of your Noble Father, and following your owne religious beginnings, you proceed with full purpoſe of heart to cleaue to the truth of God, and with heartie and earneſt affection continue to embrace the true Church of Chriſt, which the Antichriſt of* Rome *oppugneth and oppreſſeth, yea, and with vnweariable endeuours to perſeuere in the practice of that holy faith and religion, which you haue profeſſed and loued, which is the one and onely faith learned of God and his holy Scriptures; the onely Catholike and ſauing faith; the onely ancient, becauſe the onely Propheticall and Apoſtolicall faith; the onely true Chriſtian faith, which the* Truth *himſelfe hath taught, and ratified by his precious bloud, euen the bloud of the Couenant; the faith not onely preached and written by the ancient Fathers, but profeſſed and practiſed by all the faithfull in all ages. As for that Popiſh faith, falſly called Catholike, wee are ſufficiently able (through*

(through God) to prooue it a new Samaritanisme, patched vp of Iudaisme and Gentilisme, thrust vpon the blind side & part of the world, vnder the title of Christianisme. And yet in these our so perillous and last times, what great numbers and persons are daily carryed away from the faith of Christ, into that Apostacie and Idolatry of that great Antichrist? I wish other parts of the Land could not bring in euidence to this bill of complaint as well as ours.

Thus humbly craving pardon for my boldnesse, I beseech God to strengthen your Lordships *heart and hands to withstand by all your Greatnesse, this Gangrene, and long to continue you vnder His Maiestie by your faithfull Counsell a muniment to the decayed estate of our Church, an ornament of the Common-wealth, a prop or Religion, a pillar of Justice, a father of Wards and Orphanes, and a comforter of comfortlesse Widdowes, the Noble Leiftenant of our Country, and high Steward of our Corporation. And the same God preserue you vnblamable in your spirit, soule, and body, vntill the day of his appearing.*

Your Honours humbly at

commandement,

T. T.

To the Christian Readers, Grace bee multiplyed with all Gods blessings.

MY Christian Readers, with whom I haue for some yeeres now trauelled that Christ might be formed in you, my harts desire and prayer to God for you, is, that ye may be saued. To this end haue I bended my thoughts & labors, as one that haue desired to be faithful in seeking not yours, but you, as your selues (I trust) will witnesse with mee. How Satan hath many wayes bestirred himselfe to hinder vs from attayning that maine end, he is of small iudgement, but of lesse obseruation, that hath not discerned. The malicious man neuer ceaseth sowing of Tares, but especially when Gods Husbandmen sleepe, and keepe not their Watches in their Lords field. Many of his enterprizes against vs I will conceale, and, as one iealous ouer you with an holy iealousie, I thought fit to note vnto you an ancient stratageme of his, plotted against you, to draw you (if it were possible) from the simplicitie and sinceritie of the Gospell receiued: which you must so much the more vigilantly watch against, as hee confidently hopeth to cause you to fall by it. Satan sees the curiositie, fickleneſſe, and inconstancie of mans nature, that it is not content with ancient necessarie truthes, and that good things please vs not long, but new conceits and doctrines like vs wel: and therefore he laboureth in all Churches to mingle and blend with Gods receiued Truth, humane conceits and nouel opinions;

by which practice hee ſoone brought the Church of *Galatia* to reuolt to *another Goſpell*. Or if Satan cannot doe the great miſchiefe which hee would, quite to caſt the faith of Beleeuers from off the foundation, he will doe the leſſe which he can, he wil ſurely diſturbe them, and trouble their mindes with impertinent and vnneceſſary, to call them from more neceſſary and pertinent truths; and hinder their edification whileſt he holdeth them in a kind of ſuſpence and doubt of maine points, which ſhould haue bin long ſince as faſt fixed in their hearts, as *Boaz* and *Iacim*, the two Pillars ſet vp in the porch of *Salomons* Temple. *Gal.1.6.*

I will, paſſing by all other conceits wherewith you haue beene encombred, faſten at this time vpon that ſtraggling deuice of Vniuerſall Election and Redemption, and reach vnto you ſuch helpe as my ſelfe haue beene led out of this Labyrinth withall; that you may alſo bee able to put fooliſh men to ſilence. I may not ſuffer my Epiſtle to grow into a Volume or Treatiſe, and therefore, referring you to other learned Treatiſes for the Doctrine, I wil ſtand here as your Defendant, to anſwere ſuch maine, or rather vaine, obiections as you haue or may be troubled withall.

Thoſe who would haue vs beleeue, that euery ſingular man is elected and redeemed, lay this ſandie for a ſound ground. *Obiect.* Firſt, Euery man is bound to beleeue hee is elected, and therefore he is elected. Euery man is bound to beleeue hee is redeemed, and therefore he is redeemed. Euery man is bound to beleeue that Chriſt dyed for him, and therefore CHRIST dyed for euery ſingular man. *Anſw.* Maſter *Perkins* in his book of Predeſtination anſwering to this ſophiſme,

findeth iuſt fault with the manner of reaſoning, which is wholly vicious, neyther can it be concluded in any true forme of Syllogiſme. And it may bee eaſie in this kind of ſophiſme to conclude any thing, be it neuer ſo abſurd. As for example: That which God commands a man to doe (as well as beleeue) is true: But God commands euery man to keep the whole Law: and therefore that euery man keepes the whole Law, is true. Euery man is bound to beleeue his owne ſaluation: Therefore it is true euery man ſhall be ſaued. Let them looſe theſe knots by one and the ſame anſwere. For they are parallel. But, leauing the manner of the reaſon, we wil a little examin the matter in both the parts of it.

I. Propoſition.

That (ſay they) *which God commands a man to beleeue, is true, or elſe God commands a man to beleeue a Lye, and condemnes a man for not beleeuing a Lye.* *Anſw.* Fie vpon ſuch Pamphlets vnworthy Chriſtian eyes or eares, which blindly and blaſphemouſly cry out vpon God as a Lyar, a Teacher of Lyes, a Deluder and Tenderer of Lyes and Falſehood, if they cannot obtaine Paradoxes ſtrange to Diuinitie, and turne the truth of God into a Lye. But in a word, their Propoſition is euer true in reſpect of Gods intent of binding them, but not of the euent of their beleeuing. *Obiect.* Why doth God command men to beleeue this or that, and not intend that they ſhould doe ſo in the euent? *Anſw.* It is no abſurditie neyther in Commandements of faith nor of obedience, to command that in precept, which in the euent hee intendeth not. For the *former*: When *Ionah* went & preached, *Yet fortie dayes & Nineue ſhall be deſtroyed*, was not euery one in *Nineue* bound to beleeue, that within that ſpace their Citie ſhould be de-

deſtroyed? And ſeeing in the euent the Citie was not deſtroyed, ſhall a blacke mouth ſtep out and ſay, God commanded them to beleeue a lye? or, if they ſhould not haue beleeued and repented, had they beene condemned for not beleeuing a lye? For the *latter*: God commandeth *Abraham* to kill his Sonne, wherein all men ſee, He intended not the obedience in the euent, (for himſelfe hindred it) but only the tryal and proofe of *Abraham*. So doth God looke for the act and obedience of Faith, a fruit of the Spirit, from the Reprobate, deſtitute of the Spirit, when he commãdeth them to beleeue; or rather, intendeth he not to tye them, to try them, conuince them, & make them juſtly damnable for breaking not onely the Commandement of the Law, but of Faith alſo? Secondly; The ſame Commandement of beleeuing to diuers perſons is true, but in a diuers maner, and ſo diuerſly bindeth: It bindeth the Elect to beleeue, that by beleeuing hee might atteyne ſaluation: It biddeth the Wicked alſo beleeue, but, to the end, that by not beleeuing, hee ſhould bee made inexcuſable. *Obiect.* But in this latter ſort doth not the Commaundement of God plainely fight with his decree, when he commandeth that which he would not haue done? *Anſw.* Gods reuealed Will is neuer contrarie to his Decree or good pleaſure, but often diuers, both in the manner of propounding, and in the meanes of proceeding, and in the euents, as appeareth in the retrait of *Hezekiahs* ſentence, *Thou ſhalt dye and not liue*: For promiſes are vnderſtood with condition of faith, and threats with exception of repentance. The like may be ſaid of deliberatiue propoſitions, ſuch as that to *Moſes*, *Let me alone that I may deſtroy them*: for

Mandatũ dei,

eſt { 1. Probationis. 2 Præſtationis.

Prius datũ, non vt illud facto ipſo exequamur, ſed vt obſequiũ probet: poſterius, vt facto ipſo illud impleamus.

Exod. 32.

ſometimes the Lord, in reuealing his will, concealeth ſome part, ſometimes limiteth; yea, and ſometimes changeth his reuealed will, when it includeth ſome condition depending vpon ſome euent.

Obiect. But is not this to delude men, to command them to beleeue who cannot beleeue? And would not a man thinke him a mocker, that ſhould ſay to a ſtone, *Beleeue*, which he knowes cannot? *Anſw.* 1. This impotencie, that the world cannot beleeue, is voluntary, and imbred in vs, God is no cauſe of it, and therefore deſerues no excuſe. 2. God hath moſt glorious ends of propounding the obiect of faith, that is, Chriſt and his merits generally to all, and not to delude men: as firſt, to manifeſt the riches of his grace, who *would haue none to periſh, but rather come to the knowledge of his truth.* Secondly, to glorifie his truth, ſetting it in the light, as the Sunne in the heauens to be ſeene of all eyes. Thirdly, to rebuke the wickednes of the world, and conuince it of ſin, by ſetting vp a publike miniſterie, by which vnbeleeuers might be made inexcuſable, and iuſtly periſh by their owne fault, who will not receiue ſaluation offered. So much of the former Propoſition. Now to the ſecond, or aſſumption.

2. Aſſumption.

But euery one is bound to beleeue his owne election and redemption.

This Propoſition is to bee vnderſtood with two cautions: 1. A man is bound to beleeue his owne election and ſaluation, not primarily, but ſecondarily: namely, he muſt firſt become a beleeuer, a member of Ieſus Chriſt, and a penitent ſinner, and then beleeue his election and ſaluation. For he muſt beleeue it as a true Propoſition, and not as a thing vtterly falſe. 2. He

is

is bound to beleeue his own Redemption, vnleſſe himſelfe put a barre or hinderance in his owne way, as euery wicked man doth. The reaſon of this is, becauſe hee muſt onely beleeue his owne ſaluation to whom God hath promiſed it: for what is it to beleeue, but to lay hold vpon the promiſe? But what hath God promiſed to any wicked man ſo perſiſting? All the threats and curſes of the Law are his portion. Againe, the promiſe of eternall life is made firſt to Chriſt, and then by conſequent to all that beleeue in him, & are members of his body, and to no other. And ſurely, I take this to be a great feeder of this error, becauſe men conſider not the difference betweene the Commandement and Promiſe of God, the former being more generall then this latter; for the Commandement is to all, beleeuers and vnbeleeuers; but the Promiſe is only to beleeuers.

Obiect. But the Promiſe is generall, and Chriſt is proclaimed and preached a common Sauiour to all men.

Anſw. The Promiſe is generall in propounding it, as is meet, firſt, becauſe the elect are mingled with the wicked: and ſecondly, becauſe hereby the wicked ſhall be made inexcuſable, ſeeing they cannot plead ignorance or want of meanes. But one thing is vniuerſall in reſpect of the meanes, another in reſpect of efficacie: for the promiſe of the Goſpell is not effectuall to all perſons, but to all ſorts of perſons. Secondly; One thing it is to bee promiſcuouſly expounded and propounded to all; another to bee certainly receiued and perceiued of ſeuerall beleeuers.

So much of the firſt obiection, from the neceſſitie of beleeuing euery mans particular redemption.

The ſecond obiection is taken from the vniuerſalitie

tie of Gods election, thus framed: Whosoeuer are elected by God, are redeemed by Christ: But all, and euery particular man is elected: And therefore euery particular man is redeemed. The proposition, or former part of the reason being true, wee put them to the proofe of the assumption, namely, that euery particular man is elected; Which they thus attempt. Whomsoeuer God loueth, him he hath elected: But God loueth all, and euery particular man; For a speciall attribute of God is φιλανθρωπία. *Answ.* God loueth all men, but not alike: for wee must distinguish of Gods loue vnto man, which is twofold: 1. Vniuersall or generall, by which he loues men as his creatures. 2. Speciall and particular, whereby hee loues them as new creatures. By this speciall kinde of loue he loues onely his elect, and no wicked men, who yet as his creatures are loued of him, but not in such effects of loue as the elect are.

The third obiection is taken from the generalitie of the death of Christ: Christ (say they) died for all men; and therefore all men are redeemed.

Answ. Christ dyed for all men; that is, all kinds and degrees of men, but not for euery seuerall and indiuiduall person: for then could there bee no place left either for election or reprobation, seeing, where all are taken, none are either chosen or left. 2. The reason of the Name of *Iesus* was, because he must saue *his people* from their sinnes. And the Euangelist saith, he shed his bloud (not for all, but) *for many* for the remission of sinne, *Mat.* 26. 26. Yea, himselfe affirmeth, *He gaue his life onely for his sheepe*, *Ioh.* 10. and that hee prayeth not for *the world*; that is, the wicked of the world, and much

much leſſe dyeth for them: To which purpoſe well ſaid *Auguſtine*; *In cælo interpellat pro te, qui in terra pro te mortuus eſt.* 3. It is the voice of the Church, *Reu.* 5. 9. Thou haſt beene ſlaine, and redeemed *vs* vnto God by thy bloud *out of euery Tribe, Language, People, and Nation*: She ſaith not, Thou haſt redeemed euery particular man in euery Nation, but out of euery Nation, and Language ſome. 4. *Caiaphas* himſelfe prophecying by the inſtinct of the Spirit (as another *Balaam*) ſaid, that Chriſt muſt dye, to gather into one (not all the ſons of men, but) *all the ſonnes of God* diſperſed. But the wicked are not *the ſonnes of God*; and therefore Chriſt was not to dye for them.

Pro quibus Chriſtus paſſus eſt, pro iis interpellat etiam Spiritus. Ambroſ. li. 5 epiſt. 23.

The fourth obiection is taken from the validitie of the merit of Chriſt: If Chriſt (ſay they) payd a price of infinite value, ſufficient for the ſinnes of the whole world, and euery ſingular man, then he hath redeemed the whole world, and euery ſingular man. But he hath paid ſuch a price: therefore, &c.

Anſw. The price which Chriſt payd, was for the efficacie infinite, as being the bloud of a Perſon that was God: but this efficacie is twofold: 1. *Potentiall*, by which it was in it ſelfe ſufficient for euery particular perſon in the world, or in a thouſand worlds, if we ſuppoſe ſo many. 2. *Actuall*, and this is only where it is applied. In which latter reſpect it was decreed by God, and purpoſed by Chriſt, to be paid onely for the elect, and ſuch as are predeſtinate to eternall life: for he purpoſed not to be a ſatisfaction to any, to whom he is not ſanctification, *Heb.* 9. 13, 14. but no wicked man is ſanctified. Neither did hee purpoſe to die for any, for whom hee purpoſed not to riſe againe, or, whoſe perſons

ſons he ſuſtained not both in his death & reſurrection, and to whom the vertue of both is not applied, and at one time or other apparent in their death to ſin, and riſing to newneſſe of life. In a word, If Chriſt purpoſed effectually to die for wicked men, then he failed of his purpoſe, both in the matter of his Redemption, as alſo in the effect of it. *The former*, becauſe wheras the whole Redemption of Chriſt, wrought by his death, ſtandeth of two parts: 1. A freedome from ſin, in reſpect of the power of condemning, and 2. In reſpect of the power of raigning; he failed of both the eſſentiall parts of Redemption in ſuch as they ſay he redeemed. A ſtrange redemption (I trow) muſt that be, where is no freedom from ſin, neither in the guilt nor in the raigne of it. *The latter*, in that parties who (they ſay) are redeemed, muſt yet be condemned for thoſe ſinnes from vnder which Chriſt is riſen, & ſo was actually abſolued from them: then which an higher indignity cannot bee aſcribed to the Sonne of God, or the merite of *his* ſuffering, or reſurrection.

The fifth obiection is taken from the vniuerſality of Chriſts calling; he calleth all vnto him, and therfore he died for all. *Anſw.* The antecedent is falſe: for many haue liued, who neuer heard of the Name of Chriſt, as the Gentiles before Chriſt, & now many barbarous parts of the world want the very mention of him, as our Trauellers haue found. But to the conſequent, that alſo is as falſe: for howſoeuer Chriſt call all vnto him within the boſome of the Church, yet not al in the like manner. For calling is twofold, either *common* in reſpect of the meanes, or *ſpeciall*, in reſpect of effectuall working: By the former all are promiſcuouſly called;

by

by the latter only the godly. Secondly, consider Christ himselfe in calling two waies: 1. As he is one God with the Father, and holy Ghost, and thus he calleth good and bad. 2. As the head of his Church and Mediator, and thus he effectually calleth the elect onely, who are members of his body, & embraced in a singular loue.

The sixt obiection is taken from the generall communication in the nature of Christ, thus: Christ tooke euery mans flesh, and therefore euery man hath part in that worke of Redemption in that flesh performed. *Answ.* In the great worke of mans Redemption, two things must be considered: first, the Instrument, and that is the flesh of Christ: secondly, the principall Agent, which is the Spirit and power which herein puts forth itselfe. If we looke vpon the former in it selfe, our Sauiour himselfe saith, *The flesh profiteth nothing* further then it is ioyned with the Spirit & life of Christ, which wicked men want, and therefore notwithstanding the former, can haue no part in this Redemption.

A communione naturæ ad communicationem gratiæ nō valet argumentum.

The seuenth obiection is taken from the latitude or extent of the grace in *the second Adam*, which (say they) must not bee short or inferior to the guilt in *the first Adam*: But all, and euery particular man is made a sinner in the first *Adam*, and therefore all, and euery particular man is made righteous (and consequently redeemed) in the second. *Answ.* The grace brought in by the second *Adam*, is to bee considered two waies: first, in the weight of it; secondly, in the number *of such* as partake in it. In respect of the weight and excellencie of it selfe, it is not lesse to the sin of *Adam*: for there is far more power required to the putting away of many sins, yea, innumerable

ble ſins, of all the elect by iuſtification, then to propagate one ſin vnto all by natural pollution. Whence the Apoſtle notably preferreth Chriſts power aboue *Adams*, *Rom.* 5. 16. who not onely aboliſhed one ſinne brought in by him, but infinite more *But not as the ſin ſo was the gift*. And the reaſon is, becauſe that παράπτωμα *Adami* came in by nature *in ſingulos*, but δώρημα *Chriſti* comes not but by ſpeciall grace. But now in reſpect of the number redeemed, the benefit of Chriſt is leſſe, and ſo the gift is not ſo large as *Adams* fall: for then all ſhould be veſſels of mercy, which is moſt falſe. Againſt which if that in *Rom.* 5. 18. be obiected; *As the offence of one came vpon all to condemnation, ſo the benefit abounded to all to the iuſtification of life*: The anſwere is eaſie; for the Apoſtle in the very next verſe ſhewes who hee meanes by *all*, namely, *many*: So by the obedience of one ſhall *many* be made righteous. 2. That word *all* is not abſolutely to be taken, neither is by the Apoſtle, but with reference vnto the limitation of the 17. verſe immediately going before; namely, to all them *which receiue the abundance of grace, and the gift of righteouſnes*, which words are an elegant Periphraſis of beleeuers, who alone *raigne in life through One, who is Ieſus Chriſt*. 3. Whereas *all* is oppoſed to *all*, as by the firſt all, is meant all *Adams* ſeede by nature; ſo by the ſecond all muſt be meant all Chriſts ſeede by grace, that is, onely the Elect: and thus the oppoſition is truely and aptly reconciled.

And thus farre haue I waded for your ſakes in this deepe and graue queſtion, whom as in all other truths I wiſh firmely ſtabliſhed againſt the fooliſh whiſperings of vaine, conceited, and vnſettled perſons; who when

when they haue run thorow all their ſchiſmaticall, Lutherane, and Libertine opinions, ſhall goe neere (with many of their Leaders) to end in plaine Atheiſme. To theſe I onely wiſh at this time, humilitie and conſcience: *The former* would not permit them then onely to thinke themſelues ſomewhat, when they can cut out to their Teachers their taske, (as their worke to their Apprentiſes) and define to them what doctrine are fit for them to teach, and which (becauſe themſelues cannot taſte them) are vnfit for them to meddle in. *The latter* would faſhion them to the practice of pietie according to wholſome doctrine, and not ſuffer them to loſe themſelues in fond conceits farre aboue their owne apprehenſions.

As for you who haue giuen your ſelues to God, and vs your Miniſters, bee encouraged in your godly courſe, as ſuch who haue your hopes in your eye: feare not the reproch of men, or rather of Chriſt himſelfe, *but ſtand faſt and vnmoueable in the worke of the Lord, as knowing your labour ſhall not be in vaine. Walke wiſely, redeeming the time*; you haue many eyes watching for your falls, eſpecially the eye of God, and your owne conſcience obſeruing you. Account it your true honour, to honour God and your honourable Profeſſion, by keeping the Doctrine receiued, euen the Truth of Chriſt as it is in Chriſt, and ſhewing your ſelues copies and patternes, yea the very models of it by your good conuerſation in Chriſt. Practiſe that great and new Commaundement, the badge of Diſciples, by louing one another, retaining thoſe ſtrong ſynewes of Chriſtian ſocietie, Meekeneſſe and Mercy. Conſider the confuſion comming vpon an houſe diui-

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ded againſt it ſelfe, and how ſtrong the conſent of brethren is in things both of God and of men. Be much and often in thankfulneſſe to God for the libertie and peace of the Goſpell, and that you liue in the daies of ſuch meanes and protection of them Reiect not wheat for ſome tares. Pray to God (which is all you haue to doe) in things which might be better, and praiſe him that they bee no worſe. Thinke the Churches peace next precious to the peace of your owne conſciences. And onely magnifie Truth aboue Peace, becauſe God hath magnified it *aboue all things*. Frequent the Miniſterie as Gods arme ſtretched out for your ſaluation: Affect the Word, not for perſons, but for truth; not for knowledge, but for conſcience; not for ſpeech, but for practice: ſo as your holy obedience comming abroad, you may ſet a Crowne vpon the heads of your Teachers, who watch ouer you, as they that muſt giue account. Beware of this euill world, let the holy couetouſneſſe after the beſt things eate out the hungry deſires of it. Account godlineſſe the onely gaine; the beſt wealth, to be rich in God; and the beſt reuenue, to be abundant in good works. As for the euils of the times, O complaine of them to God, as yee be ſure the world be not the worſe for you, but the better, as they that are going to a better world: In which journey I wiſh you all good ſpeed, cheerefulneſſe and conſtancie; and in the end of it, the hoped and happy reſt of Gods people, purchaſed by the bloud of the Lambe: in whom I euer reſt,

Yours in all Chriſtian bands,

T. T.

The method of the 32. Pſalm

The parts of the Pſalme are two,

1. *A generall doctrine*
   - 1. *Propounded in* verſ. 1. 2.
     - 1. *The matter of it*, Bl
     - 2. The man *to whom it* *deſcribed by the*
   - 2. *Proued by the Prophets experience of two things:*
     - 1. *Of Gods wrath for his ſinne: in it* verſ. 3. 4.
       - 1. *The touch of his* *ſinne, deſcribed by*
       - 2. *The reaſon.* For ni
     - 2. *Of Gods mercy in pardoning it:* verſ. 5. *where,*
       - 1
       - 2
   - 2. *The generall vſe foure-fold.* *concerning*
     - 1. *Prayer: in it*
       - 1. *The practice; where the*
         - 1.
         - 2.
         - 3.
         - 4.
       - 2. *The promiſe*, Surely in the fl
     - 2. *Affiance in God*
       - 1. *For the preſent*, Thou art
       - 2. *For time to come,*
         - 1. Tho
         - 2. Tho
     - 3. *Obedience to God, where, three*
       - 1. *A Preface to the inſtruction. In it the*
         - 1.
         - 2.
         - 3.
       - 2. *A dehortation*
         - 1. *From*
         - 2. *Wher*
       - 3. *The reaſons*
         - 1. *Fron*
         - 2. *Fron*
     - 4. *Praiſe of God the end of all, where*
       - 1. *The*
       - 2. *The*
       - 3. *The*

t, Bleſſedneſſe. { 1. *Cauſe,* { 1. Whoſe wickedneſſe is forgiuen. 2. Whoſe ſinne is couered. 3. Whoſe ſinne the Lord imputeth not. } 2. *Effect or fruit,* And in whoſe ſpirit is no guile.
om it belongs,
e

{ 1. *Cauſe,* While I kept cloſe my ſinne.
his conſcience for
ed by the
2. *Grieuouſneſſe: by* { 1. *Effects.* { 1. *Change in his body.* { 1. Bones conſumed. 2. Moyſture turned into drought of Summer. } 2. Roring of his voice. } 2. *Continuance,* All the day long.

or night and day was thy hand on me.

{ 1. *The meanes, Confeſſion, in which* { 1. *The time,* Then. 2. *The ground of it,* I ſaid, I will confeſſe, acknowledge, not hide. 3. *The matter,* My ſinne, my iniquitie, my wickedneſſe. 4. *The manner: in reſpect of* { 1. *God,* To thee. 2. *Himſelfe,* Againſt my ſelfe. }
e,
2. *The end, Remiſsion,* And thou forgaueſt the iniquitie of my ſinne.

{ 1. *Inference,* Therefore, *by my example.* 2. Perſon praying, Euery godly man ſhall make his prayer. 3. *Perſon to whom,* To thee. 4. *Time when,* In a time when thou mayeſt be found.
he flouds of great waters, they ſhall not come neere him.

u art my ſeeret place.
Thou wilt preſerue me in trouble.
Thou wilt compaſſe me with ſongs of deliuerance.

{ 1. *Perſon teaching,* I, *Dauid.* 2. *Perſon inſtructed,* Thee, *euery Chriſtian.*
e
3. *Matter, in three particulars,* { 1. I will inſtruct thee, *that is, by precept.* 2. Teach thee the way to goe in, *namely, by my example.* 3. I will guide thee with mine eye, *that is, keepe thee in that way.*

From brutiſhneſſe, Be not like the Horſe or Mule.
Wherein { 1. *Vnteachableneſſe,* Which vnderſtand not. 2. *Vntractableneſſe,* Whoſe mouthes thou ruleſt with bit and bridle, leſt they come neere thee.

From Gods iudgements vpon impenitent ſinners, Many ſorrowes ſhall be to the wicked.
From Gods infinite loue to repentant ſinners, deſcribed { 1. *By their qualitie,* They truſt in the Lord. 2. *Meaſure of mercy,* Mercy ſhall compaſſe them.

The perſons { 1. Righteous men. 2. Vpright of heart.

The dutie, threefold, expreſſed in three ſeuerall wordes { Be glad. Reioyce. Be ioyfull.

The limitation, In the Lord.

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THE HIGH-WAY TO HAPPINES:

Contayning

THE EXPOSITION OF *THE 32. PSALME.*

THE ARGVMENT.

A Pſalme of DAVID *to giue inſtruction.*

INſcriptions are as keyes to open a doore into the Pſalmes. This Title agreeth with the Argument of this Pſalme. For it is the chiefe wiſdome and learning of the Church, to know how to come to be happy, as this Pſalme teacheth, which in the inſcription is commended: Firſt, From the matter. Secondly, The Author. Firſt, The

matter, that it was *Dauids* learning, and penned to teach the vnlearned: for it is not the will of God, that the vnlearned ſhould want knowledge. Yea ſuch a learning as is not euery-where to be had, but onely is to be drawne out of the Word of God. For nature and humane reaſon teacheth it not, nor can vnderſtand it, no nor can endure to heare, that God ſhould not reſpect any worthineſſe or merit of man, but freely forgiue ſinne to make a ſoule truely happy. Secondly, The Author was *Dauid*, here named, that we might know, that this chiefe doctrine of all other was not framed or deliuered to the Church from an obſcure and vnknowne Author, but proceeded from the holy Ghoſt, who guided the Pen-men of Scripture: and by this Pen-man commended alſo to the vſe of the Church, that ſo our faith might be more certaine: for neuer can the heart bee ſtable in any doctrine, which it is not perſwaded to bee an Oracle of God. Whence obſerue.

Obſerue. All vſe of Pſalmes muſt edifie.

Firſt, That as all the Scripture is profitable for doctrine, inſtruction, and comfort, ſo more eſpecially the booke of Pſalmes, being inſpired by God to this purpoſe, and therefore muſt all of them in publike or priuate vſe tend to our edification. Firſt, In the publike vſe of the Congregation, 1. *Cor.* 14. 15. I will ſing with the Spirit, but with vnderſtanding alſo, and 26. When yee come together, as any hath a Pſalme, let all bee done to edifying. Secondly, In priuate; either in the family, *Epheſ.* 5. 19. *Col.* 3. 16. ſpeaking and admoniſhing your ſelues with Pſalmes, &c. or apart alone. *Iam.* 5. 13. Is any merry? let him ſing: proſperitie muſt not force vs to forget God, but remember his louing kindneſſe. Hence haue we the examples of the Diſciples of our Lord, ſinging a Pſalme after the receiuing of the Sacrament together with himſelfe, *Mar.* 14. 26. And *Paul* and *Silas* in priſon ſung to God, *Acts.* 16. 25.

To confute ſuch as ſet out filthy, amorous, and lewd Ballads

Ballads and Songs, Fictions, Loue-bookes, &c. which tend to the corrupting of men and youth especially. *Dauids* songs tended to instruction in the highest point of heauenly wisedome, and the vse of these would bring the other out of request: and it should teach Parents, that would not haue their Childrens bodies poysoned, to be much more carefull their mindes bee not herewith infected.

Secondly, Their sinne is iustly condemned, who either in publike or more priuate meetings sit like cyphers or mutes, when Psalmes are sung; who neither sing themselues nor attend to those that doe, nor haue any care to helpe their vnderstanding or their affections, but are as senseless as the seats they sit vpon: these highly take the name of God in vaine; or else they runne out at the Psalme, as not concerning them: hath the Lord fitted the Psalmes for thy instruction, and darest thou despise that high learning offred in them?

Thirdly, Those who in singing onely respect the storie of the Psalme, as they doe other Scriptures, not instructing, comforting, or admonishing themselues by applying the matter to their hearts, but sing without all grace in their hearts: and lastly, those that respect in these songs musick more then matter, that are led away by sound, not by sense; by the eare, not by the heart; that are filled with vanitie, not with the Spirit, and sing to man, not to God.

Secondly note, that *Dauid*, though furnished with varietie of learning, accounteth none learning but this, being indeed a speciall knowledge to be instructed, and instruct others in. He calleth all conditions of men to learne this doctrine, which so neerely concerneth all, and is of such speciall vse, as without it, euery thing increaseth a mans miserie, and hauing it, he is onely happy. Hence is this knowledge called *wisdomes*, or *knowledges*, *Prou.* 9. 1. as though it contayned all comfortable knowledge in it.

Obserue. 2. No learning to *Dauids* learning.

And indeed if we measure knowledge by the vse, that must needs be the best that makes vs best, and brings in best profit; but that doth this learning: for how vaine are the deepest Philosophers in all their knowledge? What are they but lyars, while without this they dispute of truth? Vicious persons, while they entreat of vertue? Ignorant, while they dispute of knowledge? and miserable Creatures, while without it they grope at true blessednesse?

What were a man better, if he were able to comprehend the frame of the World, measure the parts of the Earth, to discourse of the course and motions of the Starres, if the sense of vnpardoned sinne proclaime himselfe a damned wretch, and a guiltie conscience tell him to his face, that Heauen is ashamed of him, the Earth is weary of him, and his owne sinnefull burthen beares him downe to Hell?

What profit were it to be able to discerne all diseases, and all remedies, and attayne all the skill of physicke to cure the body, when a mans owne soule is wounded to death without remedie?

What helpeth it to bee wise in worldly matters, and skilfull in cases of Law, to auoid vniust sentences and wrongs, when a man is condemned in himselfe, by the comfortlesse accusing of his owne conscience?

Vse. See the vanitie of rich and worldly men, that spend their dayes in gathering perishing riches, and drop into the graue before euer they thinke of this *Learning*: and the folly and madnesse of the most, that count nothing worthy to be knowne but these earthly learnings; spend all their time and studies in them as the Heathens did, till they become almost as heathenish.

Secondly, The shame it is of many profound Scholers, who in their ministrie seeke to be approued for other learning, in Tongues, Fathers, Arts, &c. (which in their places are excellent gifts:) but this onely skill, this *Da-*

uids

nids learning, how to direct a troubled conſcience to his peace, and a miſerable ſoule to his happineſſe, is not their aime; they haue no skill nor will this way.

Thirdly, And hearers who would bee taught in any learning but this, admire any teaching but this, whereas onely this can make them wiſe to ſaluation, and only this knowledge hath life eternall accompanying it: that is, a learned tongue, that ſtudieth out caſes of conſcience, and ſpeaketh a word in due ſeaſon. This is the learning and inſtruction of this Pſalme, and therefore is worthy all our attention and diligence to carry away the ſeuerall inſtructions of it. So much of the Inſcription.

VERSE 1. 2.

Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.

Bleſſed is the man, vnto whom the Lord imputeth no ſinne, and in whoſe ſpirit is no guile.

This Pſalme hath two parts.

1. A generall doctrine.
   1. Propounded in the two firſt Verſes.
   2. Expoũded in the three next.
2. The generall vſe, which is four-fold.
   1. Concerning prayer, *verſ.6.*
   2. Affiance in God, *verſ.7.*
   3. Obediẽce to God, *v.8,9,10*
   4. Praiſe of God, which is the end of all, *verſe laſt.*

The generall doctrine is firſt ſet downe in the precept in the two firſt Verſes; and ſecondly, proued by example in the 3, 4, and 5.

The doctrine in the Precept is this. That eternall happineſſe (called in the Text *Bleſſedneſſe*) ſtandeth in the forgiueneſſe of ſinnes. Which forgiueneſſe of ſinnes is

set forth by three phrases, tending al to expresse the same thing, namely the perfect iustification of a sinner in the sight of God, whose sinne is here said, first, to be *forgiuen:* Secondly, *couered:* And thirdly, *not imputed:* and then amplified by the inseparable fruit or companion of it, which is the sanctification of the soule, in these wordes; *And in whose Spirit is no guile.*

First therefore, we are to speake of the person, and secondly of his blessednesse. The person is he, whose wickednesse is, first, *forgiuen:* secondly, *whose sinne is couered:* thirdly, *whose sinne is not imputed:* and fourthly, In *whose spirit is no guile.*

VERSE 1.

Blessed is he whose wickednesse is forgiuen.

THe word translated *Wickednesse*, signifieth sinne in an high degree, and is in Scripture vsed for disloyaltie or treason to a King, disobedience to Parents or Masters, perfidiousnes or treachery to such friends, as to whom we owe the greatest testimonies of thankefulnesse.

The second word translated *Forgiuen*, signifieth to bee loosed, eased, or lightned. Wherein is implyed this point of doctrine, that

Doctrine. Sinne is an intolerable burden. *Isay* 1.

Sinne is an intolerable burden, which oppresseth the sinner with an infinite weight. The Prophet *Isay* calleth the people of his time, a people *laden with iniquitie:* and our Sauiour calling sinners, doth it in this forme, *Come vnto me all yee that are heauy laden.*

Heb. 12. 1. Sinne is said to *presse downe.* In which sense also the day of sinnes finall destruction, is called the *day of refreshing*, and of finding rest to our soules.

And that sinne is such a burthen, it further appeareth by these reasons following. First,

Reasons.

First, becauſe it preſſeth downe impenitent ſinners into Hell, and there for euer holdeth them vnder condemnation; nay, the weight of it preſſed the Angels themſelues from heauen, who are now held vnder chaines of blacke darkeneſſe for euer.

Secondly, it bringeth ſuch a burden with it as all creatures cãnot ſtand vnder, namely the wrath of God, which makes ſinne ſo heauie, the which being laid vpon Chriſt himſelfe, hee felt ſuch a loade as made him ſweat water and bloud.

Thirdly, it is attended with the burden of conſcience, which it burdeneth with terrors, feares, accuſation and guiltineſſe; the weight of which is ſo heauie, as *Salomon* ſaith, A wounded conſcience or ſpirit who can beare? all other infirmities the ſpirit of man can ſuſtaine, but this is impoſſible.

Fourthly, it burdeneth the ſinner, firſt, with the burden of Gods word, which are the curſes and threats of the Law; and ſecondly, with the burden of Gods hand, which are the load of affliction and executions vpon ſinners, *Verſe 9.* by which he breaketh the wicked, and bendeth his children towards their dutie.

Fifthly, as a burden it keepes vnder the ſinner, that he cannot beſtir himſelfe in good duties, nor walke in Gods wayes. But with this difference: the wicked moue not at all, the godly but weakely; they feele it not nor complaine, theſe grone and ſigh and cry out, *Oh who ſhall deliuer me? the good I would doe I cannot: the euill I hate, I doe.* And if the ſinnes of the godly repented of be ſo heauie, what are the ſinnes of impenitent ſinners?

Vſe 1.

There is no libertie in ſinne, but bondage; it bindeth to the curſe, to guiltineſſe, horrors, ſhame and ſorrow: none are ſuch ſlaues as ſinners, and yet they thinke there can be no freedome, but when they may doe what they liſt, and are indeed the ſonnes of *Belial*, that is, men lawleſſe, or without yoke: but by ſuch Libertine courſes

they lay the most heauy yokes vpon themselues; all the Mountaines in the world wil be nothing to their burden.

Vse 2. Labour to feele this burden, which is heauier then all the grauell on the Earth, and sand in the Sea. Neuer a one here present, but we are laid vnder the burden of *Adams* transgression, vnder the weight of our owne corruption, originall and actuall sinne, vnder the burden of the wrath of God, of accusing consciences, of Gods curses threatned and executed, bound hand and foote as men ready to be pressed to death; are wee senseleſse and feele none of this weight?

If a man lay vnder an hundred or six hundred weight, and neuer felt it, nor groned, nor struggled, to get from vnder it, he is a dead man; so hee that carries the burden of his sinnes, and feeles no danger, no bondage, grones not vnder the Law of his members, is senseleſse of his imperfections and corruptions, this man is dead while he liueth, as *Paul* speakes of widdowes laden with lusts, and liuing in pleasure; so this man abides vnder death till this houre.

Quest. What is the reason then, that the most men neuer feele this burden? neuer felt doubting nor trouble of conscience? nor torment of heart? they loued God euer, they haue grace at will, they serue God as well as the best, they beleeue strongly, they want no oyle in their lamps; they would be sorry to be tempted as some are, to bee so mopish and pensiue; they haue peace in their consciences.

Answ. Why men feele not such an heauy burden as sin is.

The reasons are: First, because they are dead without the life of God and grace, without sense and feeling of this heauy burden, which is felt onely by grace, not by corruption; and according to the measure of grace is the measure of this sense: the lesse sinne is felt, the lesse grace; and so mayest thou accordingly iudge of thy selfe. What is the reason that men can cry out of the stone in the reines, but neuer or seldome of the stone of the heart, but because they haue naturall life, which affects them with

with the ſenſe of the one, but want ſupernaturall life, which ſhould ſtrike them with the ſenſe and paine of the other? A ſpirituall burden, no maruaile if it bee not felt of them, that are all fleſh, deſtitute of the ſpirit.

Secondly, they ſee not their ſinnes in a right glaſſe, but in a falſe glaſſe, which lets them ſee them onely in the profit or pleaſure; or as in one of thoſe trunke optick glaſſes, which make great things very ſmall, and things at hand as if they were farre off: whereas if they did behold ſinne in the true glaſſe of the Law, and of the curſe of God, of the eternall damnation of ſinners, and of Chriſts death for ſinners, they would not account any ſinne ſmall, nor the iudgement of them farre off. This ſight and view of ſin makes the godly cry out, and continually bewaile the captiuity they are in, as *Paul* himſelfe did, who was aliue without the Law, but the Law ſtrucke him downe, and made him cry out of himſelfe as a miſerable man.

Thirdly, moſt men neuer meditate of their owne eſtate, nor conſider of their owne condition, to apply the Law to their liues, to ſee their crookedneſſe and faylings, as they doe who are in the way to happineſſe; they want will or skill, time or conſcience; if it hap well, ſo it is. The godly meditate of their owne eſtate, and apply the Law to their owne ſinnes, which made *Dauid*, *Pſal.* 38. 5. cry out, that his ſinnes were too heauy a burden for him to beare: ſo, could men try their owne ſtrength with the burden of their owne ſinnes, they would come to a little more quicke ſenſe of their eſtate; and with holy *Dauid* here pronounce him a happy man that is eaſed.

Fourthly, the ſtrong man is gone away with all, and hence comes in this vnfeelingneſſe and peace, and he luls men aſleepe in falſe perſwaſions, wherein they goe on vnto death. What ſay many miſcreants? Hell is not ſo hot, nor ſinne ſo heauy, nor the Deuill ſo blacke, nor God ſo vnmercifull, as the Preachers ſay: or if all this were ſo, they

they are not alone, others haue as heauy burdens as they, they ſhall haue company whatſoeuer become of them: and though they heare the burden of the Word of the Lord daily, and ſee the burden of his hand lie heauy vpon others, yea and often vpon themſelues, yet are they as ſenſeleſſe as dead men, vpon whom if you lay all the weight of the earth, they feele nothing.

O beware of this fearefull iudgement, which is a great part of this burden, the which the leſſe it is felt, the greater it is, and know that there is no man, that ſhall not feele the burden of his ſinne one time or other, though the wicked doe neuer, till it be too late. Shall the Lord himſelfe be preſſed vnder the burden of thy ſinnes, as a Cart laden with ſheaues, and art not thou? *Amos* 2. 13. ſhall all other dumbe and ſenſeleſſe creatures grone vnder the burden of thy ſinne, as *Rom.* 8. 20. and art thou thy ſelfe more ſenſeleſſe then they?

Vſe 3. Feeling this burden, ſeeke meanes to be deliuered and disburdened; and this will he doe, that findes this burden preſſing and oppreſſing him. The meanes is, to come to Chriſt as he calleth, *Matth.* 11. 28. ***Come vnto mee, all yee that are weary and laden, &c.*** Come, not with the body and feet, but with, firſt, Repentance: ſecondly, Faith.

Meanes to be disburdened of ſinne. Firſt, come in confeſſion of ſinne and godly ſorrow, come groning and bewayling thy ſinne and eſtate, come creeping to God with thy burden on thy backe; confeſſe thy ſinne and forſake it, this is the way to finde mercy: thus *Dauid* found eaſe, *verſ.* 5.

Secondly, come in Faith, hungring and thirſting after righteouſneſſe; lay hold on Gods mercy and Chriſts merit, which are as two ſhoulders to beare it quite away. Feare not, but, as the people ſaid to *Bartimeus*, ***Be of good comfort, he calleth thee.*** He calleth thee in the Word, he giueth a gracious promiſe, ***Come to me, I will eaſe you***; he ſealeth vp his promiſe by the Sacrament, in which thou ſhalt finde him ready to giue thee eaſe, that longeſt and groneſt

groneſt after him. Doth any ſinne oppreſſe thy conſcience? thou heareſt and ſeeſt in the Word and Sacrament, how he was made ſinne, that is, a Sacrifice for ſinne for thee. Doth any burden of miſery or croſſe, inward or outward preſſe thee? hee offereth himſelfe to eaſe the laden, to pacifie the perplexed conſcience, to ſtrengthen the heart, and to remoue or mitigate all our burdens for vs; according to the propheſie, *Iſay* 53. 4. 11. He hath borne our infirmities and carried our ſorrowes: the word is *ſebalon* of *ſabal*, to carry as a Porter doth a burden, vſed in both places.

But alas! euery man muſt carry his owne burden: how then can Chriſt? *Obiect.*

Legally euery man muſt carry his owne, the Law requireth perſonall obedience and ſatisfaction: but Euangelically Chriſt our ſuretie beares them, and therefore come to him in the Word and Sacrament, with Faith and Repentance. *Anſw.*

Once finding eaſe of this burden, lode thy ſelfe no more: Chriſt hauing cured the blinde man, and eaſed him of that burden, bids him, Goe thy wayes, and ſinne no more, leſt a worſe thing befall thee. *Heb.* 12. 1. The Apoſtle aduiſeth, if ſinne preſſe downe, and ſo incumber vs, to cut off this compaſſing ſinne. *Vſe* 4. εὐπερίσατον ἁμαρτίαν.

If a man be to deale with a great burden, he will once or twice try his ſtrength with it; if it bee too heauy for him, he will let it alone. Haſt thou euer felt the ouer-burden of ſinne, euen the leaſt: (with which, haddeſt thou the ſtrength of all Men and Angels, thou couldeſt not encounter, nor ſtand vnder it) and wilt thou againe meddle with it? Beſides, haſt thou not, when thou art at the lighteſt, ſufficient burden of that originall ſinne, of which *Paul* ſaid, *Rom.* 7. 21. Euill is preſent with me? it lies euery-where vpon thee: and of actuall ſinnes without number? that ſtill in ſtead of disburdening thy ſelfe, and lightning thy lode daily, thou addeſt to the heape, and παράκειταί μοι τὸ κακόν.

and it is neuer big enough, as though all thy ſinnes had no weight at all?

Obiect. O, but this is nothing, a ſmall ſinne, an oath, an idle word, raſh and hatty anger, to play the good fellow, to drinke with my friend, loſe my time, credit, &c.

Anſw. If thou couldeſt bring me an inſtance of any one ſinne that had no weight, thou ſhouldeſt haue good leaue to wed thy ſelfe to it, neuer to depart: but no ſinne is ſo ſmall, but hath ſuch a weight as will preſſe to the bottomleſſe pit; bring me any ſinne the wage of which is not death; an idle word, for which thou muſt not giue account; any tricke of youth, for which thou ſhalt not be brought to iudgement. Sand, euen euery little ſand hath his weight, and, though ſmall in quantity, yet if great in number, will drowne the ſhip of the greateſt burden: but what if all the ſands of the Sea-ſhore were in one ſhip? muſt it not ſinke? and are not thy ſinnes for weight and number, like the ſands of the Sea-ſhore?

Vſe 5. If ſinne be ſuch a burden, then helpe thy brother from vnder this burden: the Law of God enioynes thee to helpe and pitty the beaſt of thine enemy, if thou ſee it faint vnder a burden, and, a mercifull man is pittifull to his beaſt; and oughteſt not thou to helpe much more, and pitty, and eaſe to thy power, the burdened ſoule of thy brother? haſt thou more ſenſe of the groning of a beaſt, then of thy brother? *Gal.*6.2. Beare yee one anothers burden, and ſo fulfill the Law of God. *Epheſ.*4.2. Support one another through loue; that is, firſt, beare with their wants and weakeneſſes, their infirmities, &c. Secondly, put vnder thy ſhoulders to helpe to beare their neceſſities: another part of the burden of ſin, *Rom.*12.13. Thirdly, helpe his burden of ſinne from off him, by admoniſhing, reprouing, exhorting, and praying. *Thou ſhalt plainely reprone thy brother, and ſuffer not ſin vpon him.* Oh, how vnmercifull are they, that make but a ieſt of mens ſinnes? Would wee laugh, to ſee a man pulling a mill-

1. *Theſſ.*5.14.

mill-ſtone vpon himſelfe, and cruſhing himſelfe all to pieces? *Iude* wiſheth vs to pull others out of the fire, and not to throw them in. Others there are that force men to ſinne, as to drinke more then one can beare; and ſo he doth indeed, hee drinkes the poyſoned cup of Gods wrath. Doeſt thou reioyce to draw thy friend to drinke a cup of poyſon? thou art a murtherer of his ſoule and body. Maſters that force their ſeruants to breake the Sabbath, whereas they ought to helpe them from vnder their burdens, they lay heauier lodes on them.

If ſinne be ſuch a burden, take knowledge of the infinite loue of God and Chriſt, who hath taken vpon himſelfe all thy burden, and be thankefull. *Vſe 6.*

How? *Queſt.*

First, By becomming Gods ſeruant, and taking his yoke on thee, that is ſweet and eaſie: will any mans ſeruant ſuffer another man then his Maſter, to lay burdens and oppreſſe him, and make him his drudge? Doeſt thou profeſſe ſeruice to God, and yet let Sinne and Satan toile thee with ſuch infinite burdens, vnder which thou canſt not ſtand? yeeld thy ſelfe to Gods Will and Word, and this will eaſe thee of thoſe burdens. Secondly, walke as a man releaſed of thy heauy burden, and now at eaſe and liberty: How thankfull was *Dauid* when he eſcaped the burden of one ſinne? 1. *Sam.* 25. 22. *Bleſſed be the Lord, and bleſſed be thy counſaile, and bleſſed be thou, who haſt kept me this day from ſhedding innocent bloud:* and as *Peter* was rauiſhed with ioy, when the Angell vnburdened him of his bolts, and ſet him free out of priſon, *Acts* 12. ſo muſt thou admire the goodneſſe of God in this thy releaſe from a far more miſerable burden and bondage. Thirdly, becauſe thou haſt ſtill ſome burden of corruption, which incumbreth the beſt, thou muſt be ſtill leſning it, and ſee that it bee in continuall conſumption. Fourthly and laſtly, deſire Chriſts comming, when all the burdens of ſinne, all the guiltineſſe, the filthineſſe, the moleſtation, *Anſw.*

leſtation, and corruption of it ſhall be aboliſhed, and thy ſelfe ſet into the perfect liberty of Gods ſonnes, to enioy the fullneſſe and higheſt degree of that bleſſedneſſe, which our Prophet *Dauid* here pronounceth vpon all them that are looſed and eaſed, from vnder the burden of their ſinnes.

And whoſe ſinne is couered:]

THe ſecond phraſe followeth, by which the remiſſion of ſinnes is ſet forth.

Queſt. How can ſinne bee couered, ſince God ſeeth it, and cannot but know all things, paſt, preſent, and to come?

Anſw. God is al an eye, and nothing can ſhut his eyes againſt his will; but then ſinnes are ſaid to bee couered, firſt, When they come not into account. Secondly, When God doth not puniſh them. Thirdly, When Chriſts obedience, actiue and paſſiue, is as a vaile or couer, ſo hiding them as though they were not at all. To this purpoſe, the Lord promiſing to his people free remiſſion of ſinne, vſeth this phraſe, *I haue put away thy tranſgreſsion like a cloud, and thy ſinnes as a miſt*: that looke as the Sunne or Winde diſperſeth darke clouds, and makes the heauens as faire as if they were neuer clouded: ſo the grace of God diſperſeth the ſinnes of his people, which as a cloud couered and hid his face from them.

Tum tecta peccata dicuntur, cum Deus nolit punire, Auguſt.

Iſa 44.22.

This phraſe of *couering ſinne*, implyeth two things: Firſt, that ſinne is a moſt odious thing in the eyes of God. Secondly, that euery man, that would be happy, muſt haue ſomething to *couer* and hide it from his eyes.

Doctrine. Sinne a moſt odious thing.

Firſt, *Sinne is an odious thing.*

Firſt, becauſe of the filthineſſe of it, ſignified, firſt, in the legall waſhings, lauers, purifications of garments, veſſells, perſons, &c. Secondly, in the compariſons, wherein it is likened to leproſie, to filthy clouts, to the Leopards ſpots, and to the Black-Moores skin. Thirdly,

in

in thoſe many Petitions; Waſh me, clenſe me, purge me with hyſope, &c.

Secondly, looke what way a man can, it is filthineſſe; firſt, in reſpect of God, whoſe Law is violated and broken. Secondly, of the ſinner himſelfe, whoſe ſoule and conſcience is defiled, and euery thing that he toucheth, till his ſinnes be pardoned, as the Leper in the Law was till he was clenſed. Thirdly, in reſpect of others; by giuing ſcandall, and occaſioning vncleanneſſe, and filthineſſe in others, by example and imitation.

Thirdly, it is odious; becauſe it is a ſhamefull nakedneſſe, vvhich it euer carryeth with it. *Adam* and *Eue* before their ſinne were naked, but not aſhamed; preſently ſinne makes them ſee, and ſhame in their nakedneſſe, and ſew Fig-leaues to couer them.

The Iſraelites making the Calfe, vvere *naked*; that is, deſtitute of that holineſſe, which ſhould haue beene in Gods people, and of the protection and fauour of God: the nakednes of their ſoules made them naked to iudgements. Yea, the beſt fruit of ſinne in thoſe, whom God raiſeth vp by repentance, is ſhame and ſorrow. *What fruit had you of thoſe things, whereof yee are now aſhamed?* *Exod.32.* *Rom.6.21.*

Labour to ſee thy filthineſſe, of nature and of practice, of knowledge and ignorance, of youth and of age, and cry out with the Leper, *I am vncleane, I am vncleane*, and run the next way to the lauer of the Church, the Fountayne which is opened to Ieruſalem and Iudah, namely the bloud of Ieſus Chriſt, which clenſeth vs from all ſin; here only is the purification of all vncleane iſſues. And adde hereunto the daily and diligent vſe of all the meanes of ſanctification; get thee to the cleane vvaters; firſt, of Faith, which *purifies the heart.* Secondly, of the Word of God: *Yee are cleane by the word which I haue ſpoken.* Thirdly, of prayer, *Pſal.*51.2,3. *Waſh me throughly from mine iniquity; clenſe me from my ſinne, purge me with hyſſope, &c.* Theſe are the faire cryſtall waters, the *Vſe* 1. *Act.*15.

the only cleere and mundifying waters, *That runne from vnder the threshold of the Sanctuary.*

Vse 2. If sinne bee such a shamefull nakednesse, bee not the seruant of sinne: this is the Apostles reason, *Rom. 6. 21. What fruit had you in those things, whereof yee are now ashamed?* Beware of boldnesse in sinne, be not impudent in it, but ashamed of the nakednesse of it. Bold sinners *Ieremie* compareth to the shameless Whore: *Thou hadst a Whores forehead, thou wouldst not be ashamed.* The Sodomites were impudent and shameless in their brutish sinne, and this was the height of it, that brought fire and brimstone.

Ier. 3. 3.

Yet it is not euery shame, which is commendable. *Caine* was ashamed, but repented not; *A thiefe is found and ashamed, but abides a thiefe still*, saith the Prophet. But the profitable shame of sinne is that vvhich bringeth repentance: hereof speaketh *Ieremy, chap. 31. 19. After I conuerted, I repented, I smote vpon my thigh; I was ashamed, yea euen confounded.*

Ier. 2. 26.

Vse 3. Let it teach vs to couer and array our selues with the contrary vertues, and to embrace righteousnesse, pietie, and vertue: these make not ashamed. Whosoeuer calleth vpon the name of the Lord, that is, is a pure worshipper, shall not be ashamed. Continue in well-doing, and seeke eternall life; this brings glorie, and honour, and immortality, *Rom. 2. 7.*

Doctrin. 2. Euery one must get a couer for his sin.

Euery man that must be happy, must haue something to hide and couer his sinnes from Gods eyes; and nothing in the World can doe it, but Christ and his righteousnesse, typified in the Arke of the couenant, vvhose couer was of gold, and called a propitiatorie, that looke as that couered the Tables, that vvere vvithin the Arke; so God couers our sinnes against those Tables: so in the cloud couering the Israelites in the wildernesse, signifying God couering vs from the danger of our sinnes.

Hence Christ is called a garment, and wee are commanded.

manded, First, to buy this garment, *Reuel.*3.18. *I counsell thee to buy of me gold and rayment*: that is, doe as men doe in buying of the commodities they want: First, see thy vvant of it, by viewing thine owne nakednesse. Secondly, esteeme it in the iust value of it: and thirdly, exchange all thy sinnes for this righteousnesse. Then, secondly, to put it on, *Gal.*3.23. that is, by Faith, and Repentance, and vvith Christ to put on the graces of his Spirit. *Col.*3.12. Put on tender mercies, kindnes, humblenesse of minde, &c. We must buckle Christ to vs, and neuer put him off againe. 2.

This garment, first, hides our nakednesse: Secondly, protects vs from the iniurie of weather and Gods wrath. Thirdly, it gets a blessing for vs, as *Iaacob* did in *Esaus* garments.

Vse 1. This teacheth vs how to iudge our selues, namely, so farre as we are not found in Christs righteousnesse, to be most vnhappy and lothsome creatures, yea the vilest of all, the Deuill and the Damned excepted. Our sinne vncouers vs, and turnes vs naked into Gods wrath: if once hee fixe his eye vpon it, it makes him destroy his creature, it couers vs with shame and confusion.

But how farre are men from seeing their estate? how miserable in not seeing their miserie? neuer perceiuing how naked and vncouered they be. Were it not thus, how durst they prouoke the eyes of Gods glorie? *Isa.*3.8. *Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.* They durst not sinne as *Zimri* in the sight of God, and of Gods people, in the sight of the Sunne, and in the cleere day; by horrible vncleanenesse, drunkennesse, thefts, blasphemies, and the highest contempts of God, as they doe. But blindnesse in sinne makes sinners so bold and impudent, that they shame not in most flagitious courses.

But farther off are they from happinesse, that iustifie,

defend, and glory in their ſinnes. A good man cannot abide the ſhape of his owne ſinnes: for he ſeeth himſelfe a miſshapen creature by them, whereupon he daily ſeeks a couer for his deformity, and thinketh no couer ſufficient: But many wretches are ſenſeleſſe and ſhameleſſe, and glory in nothing but in their ſhame, and ſhame at nothing, but that which ſhould be their glory.

Vſe 2. If thou wouldeſt be happy, neuer be at reſt till thou haſt obtayned ſome ſound aſſurance, that thy ſinnes are couered.

Here many deceiue themſelues, and ſhrowde themſelues in falſe couers. Firſt, ſome if they can couer them before men, and hide them from mans eyes, if no man remember them thereof, all is well, they forget them and the danger is paſt: but a good man would rather haue his ſinne put out of Gods ſight, then all the worlds; hee ſtands not, nor falls to men, but to his owne Lord. Oh looke to thy cleaneneſſe, or vncleaneneſſe before God, diſcouer the matter to the Phyſitian, be ſure that no man ſinnes without witneſſes, at leaſt God and his conſcience ſeeth him.

Secondly, ſome thinke a ciuill life a good couer, if they liue honeſtly and neighbourly, and doe no harme, though they ſinne, God will ſpare them. This is a falſe couer of ſimple men, like *Adams* fig-leaues: God can and doth ſee many a wicked heart through a ciuill life.

Thirdly, others labour to couer their ſinnes by ceremonies; they giue almes, ſay ſome prayers, doe ſome good deeds when they die, &c. but all this is as thin a couer as the former.

Obiect. *Dan.* 4. 24. Breake off thy ſinnes---by mercy toward the poore.

Anſw. This ſhewes not the cauſe, but the meanes of pardon.

Secondly, he ſpeakes not in regard of God, but of Men, againſt whom he had beene tyrannicall, to whom hee counſells him to make ſome ſatisfaction, by this meanes

meanes to manifeſt the truth of his repentance, but not that he could ſatisfie God. Neither can Saints, Angels, Merits, or humane Satisfaction, couer ſinne, which is the Popiſh couer. The ſound couer we ſpeake of, is aboue all that Man or Angell can beſtow on vs. *I counſell thee to buy of me gold, and rayment, to couer thy filthy nakedneſſe.* Meanes to get thy ſinne couered, are theſe. *Reuel.* 3. 18.

Meane to get ſinne couered.

Firſt, labour to ſee thy ſinnes in the numberleſſe number and horrible nature of them, and what a fearefull thing it is to haue God beholding them: for no Leper can bee ſo vile and lothſome in thine eyes, as thou art in his, while thou art in thy ſinnes vncouered.

Secondly, vncouer them often to God by humble cõfeſſion; the more thou vncouereſt them to him, the more thou couereſt them, and the more will hee couer them: and withall haue them often in thine owne eyes, if thou wouldeſt not haue them in Gods; for both theſe are ioyned as helpes one to the other. *Pſal.* 51. *My ſinnes are euer in mine eyes*; and then followes; *Againſt thee, againſt thee haue I ſinned*: thus iudge thy ſelfe, if thou wouldeſt eſcape Gods iudgement.

Thirdly, becauſe the whole life of a Chriſtian is a way to bleſſedneſſe, euery one muſt euery day bee carefull in couering ſomewhat: daily corruptions ſhew a neceſſitie of daily couerings, the beſt of Gods Saints, after that they had a couer, ſtill prayed to be couered, and Chriſt thoſe, who haue God to their Father, to pray for forgiueneſſe of ſinnes. *Dauid*, after ſinne pardoned, ſtill prayed, that the Lord would couer the ſinnes of his youth.

Fourthly, hee that would haue God couer his ſinnes, muſt couer his brothers ſinnes ſo much as he can. Men haue nimble eyes to rip other mens ſinnes to the bottome, whereas loue would couer a multitude of ſinnes. Can we looke for a Sea of mercy from God, and will not let one drop fall on our brethren?

VERSE 2.

To whom the Lord imputeth not ſinne:]

THis is the third phraſe, wherein the Prophet ſetteth down free remiſſion of ſinne. In the words are two things; firſt, what muſt not bee imputed; *Sinne.* Secondly, who muſt not impute it; *the Lord.*

But before wee enter into the phraſe, one queſtion may be mooued.

Queſt. Why doth the Prophet vſe ſuch variety of phraſes, as, eaſing, couering, not imputing of ſinne? any one ſeemed enough to expreſſe his minde.

Anſw. For ſundrie weighty reaſons: as, Firſt, to ſhake, if it were poſſible, the drowſineſſe and deadneſſe of men, who are without ſenſe of this doctrine: for the moſt haue caſt their conſcience on a ſleepe or ſlumber; and while they turne away from the iudgements of God, or fauour their owne luſts, are farre from ſeeing the danger of ſinne; and their vnfeelingneſſe cauſeth them to ſing peace to themſelues: therefore the Prophet implying ſinne to be, firſt, an vnſupportable burden: ſecondly, a lothſome nakedneſſe and filthineſſe: and thirdly, a deſperate and infinite debt, would driue out the lazie to ſeeke peace with God, and neuer hold ſuch peace with their ſinnes.

Secondly, to ſhew how hardly a troubled conſcience receiueth comfort in this perſwaſion, that his ſinnes are forgiuen, and therefore needeth more force and perſwaſion; whence it is, that as needing a ſpeciall prop, in the Lords prayer, that Petition is backed with a reaſon, *Forgiue as we doe forgiue:* and ſecondly, we haue not only Gods promiſes for this Article as for others, but his oath alſo: for hee hath ſworne to put away our ſinnes, though he cannot lie, that wee might haue ſtrong conſolation.

Thirdly, that by all theſe formes of ſpeech we might con-

conceiue a plenarie pardon and full remiſſion of all ſin, guilt and puniſhment, temporall, and eternall. If we be eaſed, then the puniſhment is forgiuen as well as the fault; elſe were there little eaſe. If God ſee it not, hee ſeekes out no rods for it. If the ſinne be couered, ſo are we alſo from puniſhment. If the Lord impute not ſinne, how can he iuſtly puniſh it? only guilt bindes to puniſhment, but here is no guilt; it is forgiuen, it is couered, it is not imputed. Beſides, remiſſion and ſatisfaction are oppoſite; that is not remitted, which is puniſhed.

Laſtly, the Apoſtle addeth, *Coloſſ.* 2. 14. that the bill or bond is cancelled: if the hand-writing be cancelled, there remaines no action. Fourthly, to note the perſons to whom, and the degrees by which this happineſſe is attayned. The perſons are ſuch as are weary, laden, burdened, and broken-hearted; thoſe, not who lye ſnorting and ſleeping in ſinfull pleaſures, nor ſuch as ſwell in conceit of their wealth and righteouſneſſe, are puffed with an opinion of felicitie; but ſuch as ſee their pouertie, and inabilitie to diſcharge their debt; ſuch as who by the ſtirring of their conſcience and ſpirit of bondage, haue beene driuen out to ſeeke happineſſe in Chriſt, and out of ſorrow gayned their ioy.

Now, the ſtaires to riſe to this bleſſedneſſe are in theſe three wordes: Firſt, being purſued by the wrath of God to the ſacrifice of Chriſt, that by faith apprehended, eaſeth him of his burthen: Secondly, the bloud of the couenant purgeth him from an euill conſcience, and the robe of Chriſts righteouſneſſe couers the corruption of his nature, ſo as God with a cleere countenance can behold him: and thirdly, becauſe he is ſtill ſubiect to ſinne and preſſed as with a weight, the Lord imputes not his weakneſſes to him, but makes them as if they were not, and thus giues him heauen before heauen: by theſe degrees he iuſtifieth the vngodly.

Now to the phraſe it ſelfe. The word *imputation* ſignifieth

nifieth properly an accounting, reckoning, and allowing ſome thing to another of fauour, as marchants, who when they will forgiue a debt, doe not put it into the reckoning, and ſo doe not impute it. Here it is vſed metaphorically; and not to impute ſinne is an action of God, whereby he putteth out of his booke and reckoning the ſinnes and tranſgreſſions of beleeuers, and by imputing to them the righteouſneſſe of Chriſt to become theirs, makes all their vnrighteouſneſſe as if it had neuer beene; as contrarily, when he requireth the ſinne, and inflicteth the penaltie, he is ſaid to impute it.

Queſt. How can God account of ſinne as no ſinne? or if hee doe, how can he be iuſt?

Anſw. It is proper to God to account of things that are not, as if they were, yet without any violence or impeachment to his iuſtice: for though hee impute not the ſinne to the beleeuing ſinner himſelfe, yet he doth to his ſurety Ieſus Chriſt, of whom he exacteth his whole debt.

Obiect. One cannot be wiſe by the wiſedome of another, nor learned by the learning of another, and therfore it ſeemes one cannot ſtand righteous by the righteouſneſſe of another.

Anſw. Chriſt and the beleeuing Chriſtian are one, as two ordinarie men cannot be: and therefore the righteouſneſſe of Chriſt, imputed to the beleeuer, is the beleeuers owne righteouſneſſe, by reaſon of that vnion which is between Chriſt the head and the members.

Obiect. But the ſame ſoule that ſinneth, ſhall die.

Anſw. This muſt be vnderſtood with theſe exceptions: firſt, if he continue in his ſinne without repentance. Secondly, if he become not a beleeuer in Chriſt.

Obiect. But there is no man but abideth a ſinner, ſo long as he carryeth the body of fleſh about him.

Anſw. So ſoone as a man is iuſtified, hee is vnguilty before God; and further, that ſinne, which is preſent with him, is in-dwelling ſinne, but not raigning, ſo as he is not denominated from it.

But

But euery man doth daily fall from his righteousnesse, both by reason of inherent corruption, and of actuall sinnes which passe from him; and therefore faileth of the former imputed righteousnesse. *Obiect.*

No, the couenant of God is an euerlasting couenant, more stable then the Mountaynes, and no vnfaithfulnesse of man can make God vnfaithfull. *Isa.* 54.10. *The Mountaynes shall remoue, and the Hills shall fall downe, but my mercy shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.* *Answ.*

The phrase of not imputing sinne, implyeth this doctrine, that *Sinne is a debt*: and often the word (debt) is put for sinne: as *Matth.* 6. in the Lords prayer, *Forgiue vs our debts*: what *Matthew* calls debts, *Luke* calls sinnes. *Matth.* 18.24. In the Parable; the King begun to reckon with one that owed him a thousand talents. *Luc.* 7. 47. Of the sinfull woman; many debts are forgiuen her, therefore shee loued much. *Luc.* 13.4. Thinke yee that those, on whom the Tower of Siloam fell, were greater debters then the rest? *Doctrin.* Sinne an infinite debt. ἀφίωνται αἱ ἁμαρτίαι πολλαί. ὀφειλέται.

Now we may not thinke, that sinnes are therefore called debts, because we owe them to God, to whom wee owe all loue, feare, obedience, and duetie, but by similitude and resemblance from ciuill debts: for first, euery debt ariseth of some contract betweene the creditor and the debter: so God is the great creditor, Man is the debter, whose debt ariseth out of the contract and first couenant of workes, Doe this and liue. Secondly, euery creditor hath a bill, bond, or booke, wherein the debt standeth to be seene, and there remaynes vn-cancelled and vn-crost, till the debt be satisfied. The bill or bond betweene God and man, is his Law, which shewes the parcells of this debt, and how it riseth: it shewes the forfeiture, and the totall summe, whereto the sinner is bound to satisfie. *Reasons.* 1. 2.

The Morall Law is Gods bond against vs, the hand-

writing of ordinances which is against vs, *Col.* 2. 14. and contrarie to vs.

The Law shewes the parcels of this debt; namely, that we are bound.

First, to the obedience of the whole Law, in perfect loue to GOD, and our neighbour; whence *Rom.* 13. 8. loue is called a debt to our neighbour; this debt wee still owe notwithstanding our transgression.

Secondly, the Law sheweth that sinne is a debt, in regard of the corruption which accompanieth the transgression, and the blot which the sinne committed leaueth in the offender, which is attended with an aptnesse either to the same, or any other sinne, by reason of the former act. That this is a debt, appeares because the Law requires perfect puritie and sanctimonie, which we owe vnto God, though the hearts of vs all be full of corruption and vnholinesse.

Thirdly, the Law sheweth the forfeit, which is the guilt, binding ouer the sinner to punishment both temporall and eternall. This curse of the Law by reason of transgression wee are indebted to vndergoe, we owe vnto Gods iustice, by reason of sinne, eternall death, without which Gods iustice cannot be satisfied.

4. The Law sheweth how, and wherein we wrong our neighbor, & bindeth vs straightly (besides the satisfactiō to God) to a recompence of the wrong done vnto him.

3. Thirdly, sinne is a debt, because it brings a man euery way into the seate of a debter. First, it argues and brings a man into a weake state, which is very comfortlesse: what a grieuous burden is debt aboue a mans abilitie? Secondly it makes a man hide his head for shame. Thirdly, hee loseth his libertie, that he dares not goe abroad. Fourthly, he feares the Sergeant and the Iayler continually: and fiftly, at length hee is catcht and clapt vp in prison, and thence comes not out, till hee hath payed the vttermost farthing, but there is laid in bonds and chaines

chaines of darkneſſe for euer.

Fourthly, becauſe till ſinne be diſcharged and ſatisfied for, the ſinner hath all theſe ſinnes vpon him: but as a debter once ſatisfying the debt by himſelf or a ſurety, and compounding with the creditor, is as free as if hee had neuer come in debt; ſo for ſinne once diſcharged, the ſinner is neuer charged with it any more. 4.

Now ſinne is diſcharged two wayes: Firſt, when the debter himſelfe ſatisfies in his owne perſon, according to the ſtrict letter of the Law. Thus the damned men and Angels diſcharge their debt to God, who becauſe they are able to pay, are kept in perpetuall priſon, and damned euerlaſtingly, as a man dying in priſon ſatisfies all: But no liuing man can thus ſatisfie Gods iuſtice, if God ſhal ſtraitly mark what is done amiſſe. *When we haue done all we can, we are vnprofitable*; there is not a clauſe in the bond, which we haue not forfeited a thouſand times ouer, & ſo haue we broken in anfinite Law, ſinned againſt an infinite God, deſerued an infinite puniſhment, which no finite creature can ſuſtaine, neither man nor Angell.

The ſecond vvay of diſcharging this debt is Euangelicall; namely, when another ſatisfies for the debter: and thus the debts of beleeuers are diſcharged, through the ſatisfaction of Chriſt, who hath payed the vttermoſt farthing for the Elect. And this is the not imputing of ſin here meant, which is all one with the free remiſſion and forgiueneſſe of it.

But *Math.* 18.26. the ſeruant ſaid; *Maſter, haue patience with mee, and I will pay thee all*: therefore wee our ſelues may pay our owne debts. *Obiect.*

Firſt, it is a Parable, and this is not the maine ſcope. *Anſw.*

Secondly, feare forced the ſeruant to promiſe more then he was able to performe. But if no ſeruant bee able to pay one talent, much leſſe is he able to pay 10000. yea the Parable teacheth, that hee that ought but 50. pence, was as vnable to pay it, as he that ought 500. *Luke* 7.41.

But

Obiect. But is this not to impute sinne, to iudge a sinner as no sinner? not to require the sinne, not to inflict the penaltie? how will this stand with Gods Iustice?

Answ. It is proper to God to account of things, that are not, as if they were; so also of things, that are, as if they were not, without any violation of iustice, it beeing an Euangelicall imputation, not Legall (for that vvould not stand with iustice) whereby GOD accepts Christs satisfaction in full payment.

Obiect. But is this no imputing of sinne, seeing wee pay the whole debt in our surety? is this a forgiuenesse of a debt, to exact it wholly?

Answ. It is a free forgiuenesse, and no imputing to vs that receiue this grace, we conferre nothing to it, it cost vs nothing but good acceptance. God the Father saw nothing in vs, why he should not impute our sinne, but giue vs so free redemption. God the Sonne saw nothing that wee could returne to gratifie him againe in any measure: so in regard of God and vs, it is a free forgiuenesse and no imputation to vs, though it bee not so to Christ.

Vse 1. If sinne be a debt, then note the misery of sinners, and our wofull estate before God by reason of sinne, being no better then desperate banquerupts, laden with debt and danger, & vnable to satisfie the least farthing. What remaines, but either the mercy of the Creditor, or perpetuall prison?

Thou that canst say, thou owest not all the world a penny, I challenge thee, and arrest thee of an infinite summe, and the forfeite of a bond aboue all thy substance, if thou hadst the Kingdomes of the earth at thy dispose, & wert the god of the world. I ask no more witnesses then thy own conscience, First, to proue the debt: and therefore it is time to bestirre thee, and looke about thee to procure thy libertie. If thou hast paide all thy debts to men, thinke of Gods debt at length, for this must bee satisfied, and thou shalt know that delay is no payment.

payment. Thou that wouldst neuer come into bonds for any man, thou hast not kept thee out of bonds, which wil cast thee into euerlasting bands, if thou lookest not the better and timelier to thy selfe.

Vse 2.

Secondly, see the careleſnesse of most men, that runne on still in sinne and increase their debts, which endanger them to Gods iustice and wrath, like prodigall dingthrifts that neuer regard how much they runne vpon the score, and neuer think that a day of reckoning and payment will come. If wee see a man, who is a borrower of euery man, and takes no care to pay any man, wee vvill conclude he must needs breake one day. And many vvho scorne & shame at such courses with men, are bold with the Lord, and runne in with him still: but let the Creditor care for his debts, they will not torment themselues with them. Many deceiue themselues and thinke GOD respects not their sinnes, especially if they bee small ones: but small or great, they be vvritten vp and stand in Gods debt-booke or inuentorie, till they bee wiped away: the least debt imputed casts thee into perpetuall prison. Besides, seest thou not what a fearefull debt one sinne of ADAM hath brought vpon vs all? Secondly, considerest thou not, how the LORD enquires to punish sinne in the third and fourth generation, euen as the fathers debt is required of his sonne and posteritie? Thirdly, thou that owest the least, doest thou not owe too much already? and if thou summe vp thy Debtbooke, thou shalt see thou hadst neede runne in no farther: for thou art so farre in as thou must be sold for it, or else CHRIST must for thee. Fourthly, thou that thinkest sinne a small thing, and a trifling or dribbling debt, consider of the blood of Christ and the merit of it, which must wash away small sinnes as well as great. Consider the forfeit in the exquisitenesse and eternitie of the torments of hell, and then tell me how small a mote sinne is.

Thirdly,

Vse. 3. Thirdly, seek to come out of debt, and that is, by seeking pardon of our debt, *Math.5.25. Agree with thine Aduersarie, while thou art in the way.* The aduersarie is the Lord, who will prosecute and put his bond in suite against vs (and the greater the Creditor, the more heauie is the debt:) it will be our wisedome to agree with him in the way, whilest hee friendly reasoneth with vs in the Ministrie, lest Death the Lords Sergeant arrest vs and we be cast into perpetuall prison, into hell, neuer to bee released. Pray and intreat him (as Christ hath taught) to remit our debts, not to impute, not to require them, not to exact our forfeits, not to sue our bond, nor cast vs into prison, but to pardon our faults and punishment, and accept of Christs satisfaction, whereby hee hath cancelled that handwriting, which was to bee layed against vs, and by fasting it to his crosse, did crosse out all our reckoning; and seeing he must be satisfied, pray him to take it out of his Sonnes coffers, who is become suretie for vs.

Vse. 3. Fourthly, acknowledge a wonderfull mercie of God to forgiue and not impute so great a debt; for a rich man to forgiue a poore man a debt of a pound or two, would be thankefully taken: our God rich in mercie forgiues our debt not by pieces, and not becaus he cannot get it from vs, but freely and fully forgiues the whole debt, *Luk. 12. Did not I forgiue thee all?* yes, the good Samaritane will discharge all for vs.

Now, in way of thankefulnesse what remaines for vs to doe, but; First, beware of running into further debt? A man that hath felt the burden of debt and hath bin in bonds, will make hard shift to keepe out: and doe not thou heape vp wrath against thy selfe.

Secondly, though we shall daily by corruption runne vpon scores, yet wee must take heed our debts stand not too long in Gods Booke vnraysed, but daily renew our repentance and so wipe them away.

As

As they be daily written, let them bee daily blotted out, let them not bee like the ſinnes of *Iudah*, written with a penne of iron, and with the point of a Diamond.

Thirdly, if thy Creditor forgiue thee all, *Luk.* 12. goe thou and doe the like, bee mercifull as thy heauenly Father is mercifull. In wrongs and iniuries offered, abſtaine from malice and reuenge; count the wrong and iniurie as if it were not, impute it not; for thus thy heauenly Father doth with thee, and thus thou deſireſt hee ſhould doe for thee. Wouldeſt thou haue an Ocean of mercie fall vpon thee? and wilt not thou let a drop fall on thy brother? Thus ſhalt thou teſtifie thy thankefulneſſe, and thus as *Rom.* 3.5. our *vnrighteouſneſſe ſhall commend the righteouſneſſe and glory of God*, which is not in the nature of our ſinne ſo to doe; for our ſinne rather rewards him with ſhamefull contempt and diſhonour; but, Firſt, both in reſpect of his admirable goodneſſe in pardoning ſo great ſinnes: Secondly, and our thankefull acknowledging of that grace in walking anſwerable and worthie of it.

The ſecond thing in this phraſe is,

The perſon that muſt not impute ſinne, is the Lord, *Iſa.* 43.25. *I, euen I am he, that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.* So Chap. 48.9.11. *For my Names ſake will I deferre my wrath, and for my prayſe will I refraine it from thee, that I cut thee not off: For mine owne ſake, for mine owne ſake will I doe it.*

For, firſt, not all the Angels and Saints in the World, whether in Heauen or Earth, can forgiue the leaſt ſinne, beeauſe they cannot ſatisfie the debt, nor cancell the bond. *Reaſons.*

Secondly, the Scribes and Phariſes ſaw cleerly (though blind in many other things) that none but GOD could forgiue ſinnes, *Luk.* 5.21.

Thirdly, the Lord is the father of mercies and the God of all comfort, whereas there is no comfort without pardon of ſinne. And *with thee is mercie, Pſal.* 130.3. that

is,

is, with thee alone, to whom it is proper to say, *I will forgiue sinne.*

Fourthly, who can forgiue sinne but he? who is a God like thee, that passest by the iniquitie of thy people? who can remit a debt, but he to whom it is due? If another doe it, he abuseth both the Creditor and debtor.

Obiect. Whose sinnes yee remit, they shalbe remitted: therefore Ministers can remit sinne and not God alone.

Answ. God onely remits sinne by his proper authoritie and power, which is here meant; the Minister onely ministerially, declaring that which God doth. Can Ministers remooue burdens, giue a couer large enough, and remit anothers debt?

Is my sinne against a Priest or against the Pope of Rome, that he must bestow pardon on me?

Shall I hide me vnder the Saints wings? or what bond of theirs haue I broken, which they can release mee of? Nay rather, say, First, Against thee, against thee haue I sinned, and prayeth for mercie onely from him. Secondly, If I owe a man nothing, I care not for his forgiuenesse and forbearance. Thirdly, There mercie is a poore mercy, I need a rich mercy, *Eph.* 2. 4. God rich in mercy, 1. *Pet.* 1. 3. who of his great mercy hath begot vs. Theirs is too strait a mercy, I need those large mercies, of which *Dauid* speakes, *Ps.* 119. 156. *Thy compassions are very large.*

And now hauing spoken of the person, whose sinne is thus freely remitted, wee come to speake of the blessednesse promised vnto him.

Blessed.

NOw we are to enquire, First, what is meant by the blessednesse pronounced on such a man as hath this ease, couer, and acquittance from his sinnes. Secondly, the instructions to be learned.

By blessednesse is meant an effect of iustification, namely, that happy state and condition of a man, arising from

from all those heauenly blessings in Christ, which are chained together, *Ro.*8.29.30. as from Gods prescience, predestination, vocation, iustification, sanctification and glorification. This blessednesse of a man in Christ hath two degrees. First, in this life, which may bee called a blessednesse of grace. Secondly, in the life to come, which is a blessednesse of glorie. The former, is heere principally meant, which may be reached in this life, and necessarily draweth after it the other, as he that draweth one linke of a chaine, draweth the whole.

Pardon of sinne is such a gift as makes a man fully happy: for the Text cleareth it thus. *Doct.*1. Pardon of sin maketh an happie man.

First, that which remoueth all miserie and burden, maketh a man happy; such as are the curse of God due to sinne in this life and the life to come, the guiltinesse of conscience, horrour of soule and expectation of vengeance, which is hell before hell, &c. But this doth pardon of sinne, it is the ease of our burden. *Reasons.* 1.

Secondly, that which brings into fauour with GOD otherwise an enemie, so as God and man can now walke together as friends, God can looke with a cleare countenance on man, and man looke vp with sweet comfort in his God. This makes a man a happy man; the light of Gods countenance is better then life: But this doth pardon of sinne, which couereth all our nakednesse and deformitie. 2.

Thirdly, that wherein we are iustified before God, is our blessednesse; but in not imputing of sinnes is our iustification, as the Apostle from this place proueth, *Rom.*4.6.7. Hence is it that *Zachary* in his Song, *Luk.*1. 77. sayth, that God by remission of sinne teacheth the knowledge of saluation. 3.

Fourthly, and lastly, euen nature will draw this confession from the worst, that the best to be happy need pardon, that if God straitly mark what is done amisse, none could abide, and that euery man by the Law is accursed. 4.

Secondly,

Secondly, and much more doth the Scripture teach, that before God haue begunne his grace with a man, his whole life is hatefull, his mind and conſcience polluted; yea and after, euery thing is imperfect, ſo as the beſt workes need pardon.

Thirdly, and moſt of all the experience of the godly confirmeth this truth. Neuer did any man feele the burden of ſinne, and Gods wrath in his ſoule for it, but hee could ſay, his happineſſe was to be eaſed. Neuer did any ſee the ougly face of his ſinne, and Gods angry face beholding it out of Heauen as a conſuming fire, but hee would proclaime him happy, whoſe ſinne is couered. Neuer did any feele Gods Tribunall ſet vp in his conſcience, and God and his conſcience caſting him for his inſufficiencie, but he did place his peace and happineſſe in Gods not imputing his ſinne vnto him.

Vſe 1. If bleſſedneſſe ſtand in the pardon of ſinne and imputation of righteouſneſſe, then not in merits and ſatisfactions. This vſe the Apoſtle draweth out of this place, *Rom.* 4. If righteouſneſſe ſtand in the hiding of ſin, then not in meriting it. Beſides, there are but two wayes of diſcharging debts, eyther forgiueneſſe or payment; If I pay, it is not forgiuen.

Popiſh doctrine ſtandeth here againſt the light of the Scripture, in the Campes of naturall reaſon, which ſuggeſteth, that ſomething muſt bee done by a man to his owne iuſtification, as the young man, *What good thing ſhall I doe to be ſaued?* And the Papiſts neuer asking God what they ſhould doe, ſet themſelues on workes ſatiſfactorie, which hee neuer enioyned, as Donations to Churches, Pilgrimages, Faſtings, Pater-noſters, Aueës, Creeds, Inuocations, Viſitations, & Oblations to Saints, keeping and kiſſing, yea, praying to Reliques, Merits of Saints, Workes ſupererogatory, Purgatory, Vowes, Vigils, Maſſe-chantings, Iubileës, martes of pardon, and a thouſand ſuch Symoniacall trickes, to make a ſale

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of remiſſion of ſinnes, all which wage battell and warre to this learning of *Dauid*. Of all theſe in generall will one day bee ſaid, Who required theſe things at your hands? theſe things ſo derogatorie to the bloud of Ieſus Chriſt, which cleanſeth vs from all ſinne. Secondly, to the nature of iuſtification, which is the full abſolution of a ſinner before God, by reaſon of Chriſt who is made our righteouſneſſe by imputation.

Thirdly, ſo derogatory to the truth of the doctrine concerning good Workes, which are farre from iuſtifying or meriting. I ſpeake of good Workes, euen of grace, which, firſt, are imperfect in *number*: ſecondly, in *degree*; not being done with all due intents, nor the whole heart and ſtrength, neither can be, becauſe the heart is partly ſpirituall, partly fleſhly; the beſt workes therefore haue fleſh and corruption in them, and whatſoeuer is defiled, performeth not the Law, needeth a couer, and cannot in it ſelfe be accepted. Thirdly, they are imperfect in the *perſon*. No good worke can proceede from any but a good worker, and a iuſtified perſon: firſt, make the tree good, and then the fruit will be good alſo: therefore they cannot iuſtifie, ſeeing the perſon is already iuſtified. And the iuſtified perſon, when he doth the beſt, is vnprofitable, he cannot anſwere one of a thouſand: and if the Lord ſhould marke what is done amiſſe, who could ſtand? The beſt worke hath matter of humiliation, which may exclude all our reioycing. *Paul* knew nothing by himſelfe, but had practiſed workes of grace many, yet ſaith, he was not thereby iuſtified.

Sequuntur iuſtificatum, non præcedunt iuſtificandum.

But they ſay, God hath promiſed a reward of life eternall to good workes. *Obiect.*

Let them ſhew a place, where it is promiſed to the worke, but to the worker, being a beleeuer, to whom Chriſts righteouſneſſe is imputed, in which regards all ſuch rewards are meere mercy. *Anſw.*

But Chriſt hath merited, that our good works ſhould merit. *Obiect. 2.*

Answ. That is false: for then Christ merited, that our good workes should fulfill the iustice of the Law, which they cannot, being stayned with sinne, and that they are dyed in the bloud of Christ, maketh them not meritorious of eternall life, but that they bring not eternall death.

Obiect. 3. *Dauid* prayeth, *Psal.*7.3. to bee iudged according to his righteousnesse.

Answ. Righteousnesse is either of the *cause*, or of the *person*: *Dauid* here speaketh of the former; for hee had a good cause and conscience, though *Saul* pursued him to the death: but he speaketh not of the righteousnesse of his person before God, of which *Iob* speaketh, when hee saith, that if hee should *iustifie himselfe*, namely, before God, his owne clothes would defile him.

Obiect. 4. The last iudgement is by workes, and therefore iustification.

Answ. These are diuers workes of God: in the first, namely, in the iustification of a sinner, he doth accept and make a sinner iust, and this is onely by Christs righteousnesse; in the latter hee declares him iust: and this may bee by workes; so Saint *Iames*, *Let me see thy faith by thy workes*; thus they iustifie before men, not before God.

Obiect. 5. A man is condemned for euill workes, and therefore saued for good workes.

Answ. If a good worke were as perfectly good, as an euill is perfectly euill, he should; but not being so, we are saued by Christs good workes, which were perfect. Let vs detest therefore that doctrine, that misleadeth vs out of the plaine path to saluation, and cast downe our selues at Gods feet, confesse our sinne, pray for pardon, and plead not *merit*, but *mercy*. Let vs flie forth of our selues to Christ our head, life, and saluation, hee is the carcasse whereunto we must resort; let vs with *Paul* account our best workes but dung, and much more all Popish deuices. He hath nothing in Christ, who hath any thing in himselfe, and he that will not rest in that righteousnesse

restored

restored by Christ, hath no part of blessednesse.

Secondly, if it be a blessed estate to haue sinnes forgiuen, then must a man certainely beleeue the pardon of his sinnes: for this blessednesse is to bee enioyed in this life (as we noted) and no man can hold and enioy that he hath not. The Church of Rome teacheth, that to doubt is a vertue, and so with-holdeth a man from the sense of this happinesse. *Vse 2.*

Their reasons are these. We must worke out our saluation with feare and trembling. *Obiect. 1.*

This feare is not in regard of Gods mercy and our saluation, but feare of sinne and his displeasure: and this is not contrary, but stands with assurance of forgiuenesse of sinnes. *Psal.* 130. *Mercy is with thee, that thou mayest be feared.* *Answ.*

It is presumption to beleeue so. *Obiect. 2.*

It is obedience to Gods Commandement. 1. *Ioh.* 3. 23. *This is his commandement, that we beleeue in the name of his Sonne*: now, to beleeue in his name, is more then that he dyed for sinners; else doe the Deuills beleeue as much as we, but they cannot beleeue that Christ dyed for themselues. *Answ.*

None knowes Gods minde concerning him, and so can haue no assurance, but may only hope well. *Obiect. 3.*

No man knowes the secret will of God, but his reuealed will he may know, namely, that whosoeuer beleeueth, shall be saued; the application of which draweth necessarily this conclusion, Therefore I shall bee saued, being a beleeuer: which is infallible. *Answ.*

Experience sheweth, that the most faithfull and best are full of doubtings; therefore, there is no certayne beliefe. *Obiect. 4.*

Doubting and Faith may stand, and will dwell together; else would not Christ haue said, *O thou of little faith, why doubtedst thou?* euery Christian consists of Flesh and Spirit, therefore Faith will bee assayled with doub- *Answ.*

tings, and yet in the end triumph.

Hence we see, as vve are to labour for pardon of sinne, so also for assurance of pardon, else can wee haue little peace in our selues, and a comfortlesse happinesse. Am I the richer, because I know many other be? or fuller, because many eate? I must take comfort in my own wealth, strength by my owne foode, and ioy in my owne pardon.

Use 3. Thirdly, vvee must euery one herein place our happinesse, euen in Gods mercy pardoning sinne, and accordingly set our hearts and affections vpon it, longing after this assurance aboue all things in the world. If a malefactor were condemned, and at the place of execution, what is it that would make him happy? What wisheth hee aboue the vvorld? onely a pardon from his Prince; gold and siluer, lands and honors, can doe him no good; only a pardon is the most welcome thing in the World. This is euery mans case, we are Traytors and Rebells to God, our sins haue proclaymed vs Rebells through heauen and earth, the Law hath condemned vs, we are going on to execution, and euery day neerer then other; wherein then ought wee to place our happinesse, if wee well weighed our estate, but in a gracious and free pardon? We would striue for pardon as for life and death. Miserable men they be, that place their felicitie in any thing else. For consider, that notwithstanding, first, the greatest part of men place their happinesse in wealth, pleasure, honor; and these carry all their hearts: yet this is an earthly and sensuall, and farre from Christian happinesse, which cannot leaue a man vnhappy in the end, as all these doe. Secondly, the most wicked ones that the world hath had, haue enioyed the greatest outward prosperitie. Thirdly, the most deare seruants of God haue beene strangers in the world, and met with the strangest entertaynement. Fourthly, those whose portion hath beene outwardly most prosperous, yet neuer thought themselues happy out of Gods mercy pardoning sinne;

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an example in *Dauid*; he had riches, honor, pleasu re, a crowne, kingdome, subiects, treasures; but did he place his felicitie in these things? No, but in the forgiuenesse and couering of sinnes; in whose steps wee must tread. Fifthly, he that would build a firme house, must lay a sure foundation; and wilt thou lay the foundation of thy happinesse in the dust? Lay it in wealth, they haue wings; and when they fly away, so doth thy happinesse: why doest thou trust a fugitiue seruant? Lay it in pleasures, it will end in sorrow; and the Apostle saith, It makes a man as a corps liuing, dead while he liueth. Lay it in honor; what a vanishing thing is that, like the footsteps of a ship in the Sea, carried with a strong gale? Yea, lay it any where but in God and his assured mercies, it will proue a tottering happinesse, and the fall of such an happy man shall be great.

Secondly, others thinke themselues most happy in the committing of sinne, and practice of their iniquity; and these are most miserable captiues to the Deuill, so farre from thinking their happinesse to stand in the pardon of sinne, as that they place it in the practice of it. Hence is it that Monsters of men, Deuills incarnate, professe to sweare, quarrell, drinke, riot, whore, and take them the greatest enemies to their happinesse, that would helpe to pull them out of the snares of the Deuill. I would know what other happinesse the Deuill hath, then incessantly to sinne against God, and draw so many as he can into his owne damnation; which expresse image hee hath stamped on numbers, marked to destruction.

Fourthly, let vs checke our hearts, that can find so much ioy in these earthly things, and so little in these heauenly gifts of Gods loue, such as are election, vocation, iustification, adoption, sanctification, which are called the *pleasures of Gods house*, and they blessed that enioy them: and surely well may they suspect themselues to be as yet vnpurged, that finde not a ioyfull sense of it. *Vse* 4.

Alas, will the beleeuer say, I finde little comfort of this doctrine, I finde my heart much more affected to earthly things, I finde not this ioy of my saluation, the sense of Gods fauour in pardoning my sinne, warmeth my heart but a little; what may I thinke of my selfe? may not I hope my sinnes are pardoned?

Answ. It is true ordinarily, that a reconciled soule possesseth felicitie with great ioy, and the heart seazed of Gods loue, holdeth the consolation of it; yet these rules must be held to vphold the weake Christian.

Rules to vphold the weak Christian not feeling his reconciliation.

First, the gift of pardon and loue, is giuen often before the comfort and ioy of it: when grace is as it were in the seede, and men in the beginnings of conuersion, begin to haue right in the tree of life, and to bee adopted, it is not so soone discerned to come vp to a ioyfull harueſt, but first is a blade, then an eare, then corne in the eare. And a time there is, when a soule which is partaker of true grace, is busied and taken vp rather with sense of sinne, desires of grace, and seeking of helps and proppes to beleeue, then with the ioy of any thing attained. True desire argues the presence of the things desired, and yet argues not the feeling of it: and that a man may haue that gift, which is not felt, appeareth in *Dauid*, who by *Nathan* was told, that his sinne was pardoned, and yet long after, he prayeth for the forgiuenes of it, that is, for a more full sense of the forgiuenesse.

Secondly, the gift of Gods free grace is not giuen (in respect of vs) all at once, nor in the same measure; and therefore the comfort of it is not all alike, or at once: for the righteousnesse of God is reuealed *from faith to faith*, and so iustification and reconciliation, are in the meanes more and more reuealed, and the comfort is proportionable to the gift. Thou hast not such strong comfort of thy estate as some other, or as thou desirest; thy gift of knowledge and vnderstanding of Gods loue perhaps, is lesser then his; comfort thy selfe, stirre vp thy selfe in the meanes

meanes to inlarge the gift, and thy comfort ſhall be inlarged. Hence is it, that the Apoſtle to the *Epheſians*, 1.18. praied, that they whoſe faith and loue he had commended, might haue their eyes opened to ſee the hope of their calling by the Spirit of reuelation. Get further knowledge of thy eſtate, and ſo thou ſhalt attaine further comfort.

Thirdly, the ſtate of a Chriſtian ſoule is not all alike, there is a Chriſtian combate, wherein ſometime faith preuailes, ſometime doubting; ſometime grace hath the better, ſometime corrupt nature. When faith is foiled of infidelitie, or kept vnder, ſenſe of reconciliation faileth with it. The light of the minde is often eclipſed, as in *Ionah*, *I am caſt from the ſight of God*; and *Dauid* ſaid once, *all men were liars*. Now the eye of the ſoule being ſo dimme, the comforts of God muſt needs bee ouercaſt and clouded: but as the Sunne breakes from vnder a cloud, ſo doth light to the troubled ſoule: and comfort growes often to a confident glorying, and a ioyfull triumph, as *Dauid*, *Returne, O my ſoule, to thy reſt.* *Ionah* 2. 4. *Pſalm.* 116. 11.

Fourthly, as the carriages of a mans conuerſation bee diuers, ſo be the apprehenſions of his comfort: ſometimes it is more attended, and carried more purely; ſometimes care is remitted, and the courſe more corrupt. Common infirmities hinder not ſo much the comfort of ſaluation, as great ſinnes doe, as appeares in *Dauids* adultery, *Reſtore me the ioyes of thy ſaluation.* If thy comforts be ſmall, it is likely thy corruptions are the greater: here looke to thy former graces, feelings and workes. Bee diligent in awaking thy ſoule, ſhake off worldly delightes, which bring it on ſleepe, and the deceitfull ſhew of righteouſnes, which bewitcheth it: ſet thy ſelfe before God, and thy dulneſſe before thy ſelfe; ſay, Oh, what haue I done all this while?

Fifthly, the Chriſtian is an happy man, whatſoeuer his outward eſtates be; elſe hath *Dauid* miſplaced happines. *Vſe* 5.

And herein is their happineſſe, that they are in fauour with God, and can neuer be caſt out of fauour againe: all happy men are in a ſure eſtate which cannot be loſt. This happineſſe of grace is ſurer then that of nature, which *Adam* had in innocency; that was loſt, becauſe in his owne keeping: this is ſeated in the fauour of God, which is vnchangeable; vnto which we are *preſerued alſo by the power of God.* 1.Pet.1.5. True it is, the godly may haue many afflictions, and haue, as *Abraham, Iſaac, Iaacob, Dauid, Abel,* but none of them, neither inward nor outward, can hinder their happineſſe, nay, they ſhall all further it, *Romans* 8. *all things turne to the beſt.* The worldlings folly is palpable, he thinkes himſelfe moſt happy, when his corne, wine and oyle is increaſed; as for this light of Gods countenance, it is in the laſt of his accounts. As for the godly, they count them of all men moſt ſimple, and moſt miſerable: and indeede if a man had no other eyes then of his body, no eye of faith, he could not think ſuch bleſſed, whom the world hates, whom the earth caſts off, whom their Country ſcarce acknowledgeth, their owne kinsfolke will not know, whom their friends forſake, enemies kill; who are made meate for the ſword, fewell for the fire, and ſeldome haue liberty to enioy fire and water, or the commoneſt benefits of nature in ſafetie. They onely are in mens account happy, whom all men flatter, vvho bathe, yea, drovvne themſelues in carnall delight, vvho can tumble in their gold and ſiluer, vvhoſe mouth runnes ouer vvith laughter, &c.

But theſe, vvho are entred into Gods teaching, can hold againſt their ovvne reaſon and ſenſe, that they are bleſſed, that *hunger* and *thirſt* after righteouſneſſe, that *mourne* novv, that *ſuffer perſecution for righteouſneſſe* ſake, thoſe of vvhom *men ſpeake all manner of ill* for Chriſts cauſe and Goſpell. They iudge not good or euill by any thing afore them: they thinke *Lazarus* a godly poore man, an happy man, vvhen as *Dives* vvas a miſerable miſer.

ſer. Their felicitie is not outward, but inward, not earthly, but heauenly; it depends not on man, but on Gods fauour, who hath forgiuen their ſinnes for his names ſake.

Iudge therefore of thy ſelfe and others with a righteous iudgement: if heauen approoue thee, care not if earth caſt thee out? if God iuſtifie, who can condemne? if Chriſt will confeſſe thee, let thy friends deny thee? Thou haſt a ſure word and promiſe of God, by which thou mayeſt apprehend in ſorrow, ioy; in trouble, peace; in nothing, all things; in death it ſelfe, life eternall. Get faith, and thou ſhalt clearely behold thy happineſſe, if al the world ſhould ſet it ſelfe to make thee miſerable. Get faith, and thou ſhalt thinke him only happy, whom God ſo eſteemes, although the worlds miſerie is, to place happineſſe onely in miſerie. Get faith, and thou ſhalt ſee not onely Chriſt himſelfe, the bleſſed Son of God, when he was reiected of the world, and lifted on the Croſſe: but euen his members then happy in Gods fauour, when the World moſt frowneth vpon them. Faith in the heart onely giueth a relliſh to this of our Prophet, *Bleſſed is the man, whoſe ſinne is forgiuen.*

And in whoſe Spirit there is no guile.]

HEere is an inſeparable fruite of a iuſtified perſon, and a note of a bleſſed man. Firſt, by *ſpirit*, referred to man, is ſometime meant the mindes, or vnderſtanding part of the ſoule, with the moſt inward cogitations of it: ſo 1. *Theſ.* 5. 23. *that your whole ſpirit, ſoule and body, &c.* and in all places, where ſpirit and ſoule are mentioned together. Secondly, ſometimes for the heart and inward affections, *Rom.* 1. 9. *whom I ſerue in my ſpirit.* Thirdly, ſometimes for the ſoule it ſelfe, God inſpired into *Adam* a *liuing ſpirt*, *Geneſ.* 2. *Luk.* 23. *Father, into thy hands I commend my ſpirit.* 1. *Pet.* 3. 19. He preached to the *ſpirits* in

in prison, that is, soules. So here it is to be taken with the vnderstanding, heart, will, conscience, affections, and the rest of the faculties: and the soule is called by this name, to shew the nature of it, that it is a spirit, as the Angels, nay God himselfe is; farre more excellent then the body, and yet much more neglected.

Secondly, by *guile* is meant three things in the Scripture: First, in *words* and promises, deceit and false-hood, when one thing is spoken, another meant. 1. *Pet.* 2-22. *in whose mouth was found no guile.* Secondly, in *actions* and practice, when one thing is done, another pretended: 1. *Pet.* 2.1. *Lay aside all guile and dissimulation.*

Thirdly, in *thoughts* and purposes, when the reasonings and inward frame of the heart is vnsound and deceitfull.

This last is here meant: for the better vnderstanding of which, we must enquire: First, what it is: secondly, some seuerall practice of it: thirdly, the vses.

Description of guile of spirit.

First, the guile of the spirit is an inward corruption in the soule of man, whereby he dealeth deceitfully vvith himselfe before God in the matter of saluation. I say, it is an *inward corruption in the soule*, which sheweth both the kinde and seate of it. First, for the kinde; it is a spirituall deceit, and opposite to inward sincerity and vprightnesse: Secondly, the seate of it is the soule and heart, which since the fall is deceitfull and wicked aboue all things, *Iere.* 17. 9. hence *Iames* calleth sinners double-minded, *chap.* 4. 8. and hypocrites are described by two hearts.

And this may sufficiently cast downe proud flesh, seeing this guile hath taken the chiefe holds; euery mans soule hath in it the seeds of all sinne against the first and second Table, none excepted. Whosoeuer comes of *Adam*, hath all *Adams* corruptions, whereof this guile is compact, so that if a man looke onely at himselfe, hee that is to day a Protestant, may to morrow be a Papist;

piſt; to day a Chriſtian, to morrow a Diuell; were it not for the promiſe and power of God, that preſerues his to ſaluation. And in that this deceit lyeth, at the roote of the heart, it is more fearefull, both in that it hath choſen a ſecret hold, and ſcarcely can be diſcerned, as alſo is in place ſecretly to infect and poyſon whatſoeuer can proceede from that roote, as indeede it doth. Yet few or none complaine of this deadly diſeaſe, or will bee knowne to bee annoyed with it: the nature of which is, that the more raging and killing it is, the leſſe it is felt. Further, I ſay, by this guile a man dealeth *deceitfully with himſelfe* in the *matter of ſaluation*. For there is a guile betweene man and man, but this is more ſinfull and dangerous, both becauſe it is a deceiuing of himſelfe by the lying and flattering of his owne heart; as alſo that it is *before God*, as if hee would deceiue him too; as alſo in regard of the ſubiects, in the matter of ſaluation.

To deceiue one ſelfe of his goods, lands, or outward profit, is an ouer-ſight, but nothing to the loſſe of his ſoule, heauen, and happineſſe: and this is that our Text aimeth at: if theſe words looke to the former, hee is a bleſſed man, that hath pardon of ſinne, and is not deceiued by the guile of his heart in this point, plainely implying, that there is ſuch guile in a mans heart, about this perſwaſion of the pardon of ſinne, that not onely others, but himſelfe alſo may bee deceiued in his owne eſtate, and ſo kept from feeling or ſeeking his bleſſednеſſe in Gods fauour.

Many are pittifully beguiled and thinke ſurely to be ſaued, and cry, Lord, Lord, but are ſent away with workers of iniquitie; GOD knowes them not. The Church of Laodicea beguiles her ſelfe with conceit and confidence in her owne ſufficiencie, being but poore, naked, and miſerable: and ſuch is the power of this corruption, in the heart of a naturall man, that when his ſin is found hatefull, hee flattereth himſelfe in his owne eyes, and hath

hath pretences and colours to turne off vprightneſſe, *Pſal.* 36.2.

The particular practices hereof wee will referre to foure heads: the firſt, in reſpect of a mans eſtate *before God*: ſecondly, in reſpect *of ſinne*: thirdly, of *vertue* and grace: and fourthly, in reſpect of the worke of *the word* and Spirit. That wee may better know the nature hereof, we will caſt eye vpon ſome notable parts of this deceit, which in all this regard it ſendeth out in the moſt, from the which in ſome degree the beſt are not exempted.

1. Guile of ſpirit in reſpect of God.

Firſt, when a man is a vile and wicked perſon, in Gods eyes, this guile makes him thinke himſelfe highly in fauour with God, *Iohn* 8. The Iewes bragged they vvere the ſonnes of *Abraham*, when Chriſt told them they were of their father the Diuell. The Phariſe could ſay, Lord, I am not as this Publicane, when hee was a limbe of the Diuell. And this guile is fed by ſundry other deluſions: As firſt, by a conceit of righteouſneſſe; while men meaſure themſelues with themſelues or with ſome great ſinners; ſo did the Phariſe: or by the crooked rule of ciuill righteouſneſſe; he looked at extortioners, vniuſt, adulterers and the Publicane: the common ſpeech is, now I am no ſwearer, no theefe, no drunkard; no I would not for all the world bee ſo bad as ſome of theſe profeſſors, ſo couetous, contentious, ſuch a diſſembler. So for outward righteouſneſſe, as the Phariſe looked at the Law, hee paid tithe of all, and dealt iuſtly, theſe pay tithes and dues truely, giue euery man his owne, keep their words, are good to their neighbors, and good to the poore, keepe good hoſpitalitie; but all this while *are aliue* (as *Paul* ſaith) *without the Law*, not conſidering what righteouſneſſe God there requires, and not ſeeing the corruptions of their hearts, neglect inward luſts, riſing vp againſt God and his Law. Whence onely it is, that poore men, who liue in the breach of

1. *Rom.* 7.9.

all

all Gods Lawes, deſpiſe the Word, neglect Prayer, prophane the Sabboth, ſweare without ſenſe or touch, and ſerue their luſts, yet can carry all with this conceit they meane no harme; whereas if God euer open their eyes to ſee their faces in a true glaſſe, they ſhall ſee how ſinne deceiued them, and ſhall pronounce the ſentence of death againſt themſelues, and the flower of their righteouſneſſe.

Secondly, this deceit is fed by the bounty, fauour, and bleſſing of God, who proſpereth them in their labours, houſes, in themſelues & others. O if I were not in Gods fauour, he would not proſper me ſo long and ſo ſundry wayes! Thus they wil know loue or hatred by the things afore them. This is the guile of rich men, whoſe houſes being peaceable without feare, pride compaſſeth them; but little know they the end of their fat paſtures, or of their lifting vp, *vt lapſu graviore ruant*, that they may catch the greater fall. Theſe ſeeke not their peace in the pardon of ſinne, but haue ſet vp themſelues a-fatting till the day of their deſtruction. 2.

Thirdly, what way ſoeuer God deale, the heart vvill deceiue it ſelfe: For let God change his hand, and bring croſſes and tryalls on a man, which ſhould ſhake him vp from drowſineſſe and ſecuritie, yet hence without further ground many will preſume of Gods loue: for why? doth not the Lord loue thoſe whom he chaſteneth? and I hope I haue my puniſhment here; vvhen indeede the Lord doth curſe them in their counſels and attempts. And thus men throw poyſon into the Lords cup; wheras were theſe ſignes of loue, amendment would accompany it, ſorrow for ſinne, feare of offending, and diligence in good duties; in a word, their ſecurity would riſe of the pardon of ſinne, and not of puniſhment of them. 3.

The ſecond guile is in reſpect of ſinne: the worke of it is manifold; and that, eyther before the ſinne be committed, or after. Before

2. Guile of ſpirit in reſpect of ſinne.

Before sinne.

Before the sinne; First, it flatters a man and tolles him on many wayes.

1.

First, it beares him in hand, that great sinnes are but small and veniall, which the sinner easily beleeues, for he would haue them none at all. Hence charge men with swearing, rayling, drinking, gaming away the Sabboth, their answere will bee, I would I had neuer done worse! &c. Grosse sinnes with them are but infirmities.

2.

Secondly, that if it be greater, yet GOD will not regard it, conceiuing of God as an idle Essence, that had shaken off his power of iudging the World. *The foole*, that is, euery naturall man *sayth in his heart there is no God*, to see or require: such frozen persons that say God will doe neyther good nor euill, *Zephanie* threatens, that God will visit them as with lights, lest any thing escape him, and will teare them and none shall rescue them.

Psal. 14. 1.

Zepha. 1. 12.

3.

Thirdly, when men shake hands with hell and death, absoluing themselues from guilt, while they fauour themselues in their lusts: though the Lord say, Sword, goe thorow the Land, yet it shall passe ouer them; such as blesse themselues, when the Lord pronounceth the words of the curse, *Deut.* 29. 20. *The Lord will not bee mercifull to that man.* Yet, what a number of Ruffians, Contemners and Prophaners of the Lords Ordinances, Scorners of Religion, Out-facers of godlinesse, Drunkards, Adulterers and Swearers, whom the Lord hath shut Heauen against, goe on in a graceless and ventrous presumption, by this guile kept from seeking peace in season with God; though the Lord say, hel was made for them, they say, I shall escape hell. *Isa.* 28. 15. Whether of these words shall stand?

4.

Fourthly, they thinke nothing more easie then repentance: this sinne if I doe it, is not vnpardonable, I shall repent and find forgiuenesse hereafter, GOD cals at all houres: so he neglecteth all counsell; those exhortations come not neere him; *Seeke the Lord while he may be found*;

to

to day if ye will heare his voyce, &c. I gaue her a time to repent, but ſhee repented not. The Lord would haue purged them, but they would not bee purged; till his ſeueritie ſudenly cut them off as vnprofitable Trees, to the burning. *Reuel. 2. 21.*

Would a man bee ſo careleſſe of his bodie, as to ſuffer a diſeaſe to preuaile by weekes, and moneths together; becauſe, ſo long as there is life, hee may ſeeke helpe and recouer? no, he will ſeeke preſent helpe, be hee neuer ſo young: but for the ſoule, men put off care from age to age, and becauſe they can repent hereafter, they will doe that whereof they may repent: and whereof indeed they ſhall repent though too late.

Secondly, after ſinne, the guile of the ſoule is not ſleeping, though the conſcience often bee: for whereas after bodily harmes men are for the moſt part wiſer, here they are more fooliſh, vnleſſe the deceit be more timely diſcouered. They can warily abſtaine from whatſoeuer hath bred them ſorrow or ſickneſſe: but here the deceite of the heart, firſt nouriſheth and hideth, yea, maketh cloakes and vizards for ſinne, to which it is more prone after euery new practice. The truth is, if euery ſinne might be ſeene in it owne colours, it would be as blacke as a Deuill; but that ſinne might goe downe the cleanlier and ſtay in the bowels, the heart ioynes with Satan in the varniſhing and colouring of it. Hence is it, that Cut-throat couetouſneſſe goes masked vnder the habit of good husbandry, fornication but a tricke of youth, ſcarce an ouerſight, ryot and exceſſe is counted liberalitie, drunkenneſſe but good-fellowſhip, pride but comelineſſe or ornament at moſt, and blacke vices are growne neere of kinne to the moſt beautifull vertues. After ſinne. 1.

Secondly, after ſinne committed, the wiced heart can defend it; all *Eues* brood ſuckt this from her. When God came to her, the Serpent gaue her to eate; when he comes to *Adam*, his wife gaue him to eat, it ſeemed but reaſonable; 2.

nable; when he comes to *Cain*, Who made him his brothers keeper? Come to the couetous man, hee hath Scripture for himselfe, He that prouides not for his family, is worse then an Infidell. Come to the Drunkard; why? was not *Noah* and *Lot* drunke, and many good men besides? Come to the Swearer, hee is safe, so long as hee sweares nothing but truth, and by that which is good, be it bread or fire or salt, &c. Come to an Athiest that neuer kept Sabboth in all his life, so that with him there is but little difference betweene it and another day of the six; why? was not the Sabboth made for man, and not man for the Sabboth? hee can serue GOD on his horsebacke, none but he and his horse together: another laden with all vnrighteousnesse tels vs, how the best sinneth seuen times a day. Thus is sinne growne wittie, and strong within the wals of a false heart, and feares no colours nor forces.

3. Thirdly, If any sinne hap to make any gash or skarre in the conscience, that it troubles a little the sinner; the heart is not backward to seeke to apply remedies, in which are as little helpe, more danger: for it seekes to stoppe the mouth of the conscience, and to choake and stifle the voyce of it: First, by calling in other distractions to take him from such melancholy; it sets *Cain* on building a Citie, and *Saul* to fetch in Musicke: so it calls in company, gaming, merriments and other exercises, like water to a dropsie. Little is the ease of forgetting that paine, the cause of which remaineth; it will certainly returne againe. Secondly, by contenting a man with some short humiliation, and as vnsound as short, to flatter God withall, onely forced by feare and selfe-loue. The Iewes confessed their sinnes, and promised to doe so no more: but they dissembled with their double hearts, and their goodnesse was like the morning dew. How many such flashes made *Pharaoh*? how many sickemen on their beds haue in their affliction sought God? but

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it was onely for eaſe, and to get out of his hands, or for feare, becauſe they ſaw no way to get out, affecting deliuerance, not repentance, nor ſeeking ſound reconciliation and peace, but a truce; for no ſooner recouered, but they are out in the field with God againe, al the time of their ſtraiteneſſe being quite forgotten. And let ſoft-hearted Proteſtants, that at ſome Sermons can melt with great motion to teares, and yet afterward make little or no conſcience of their waies, but yeeld libertie to their luſtes, thinke vpon this point, and conſider how the deceit of ſpirit ouer-reacheth them.

Thirdly, by ſatisfying with ſome outward ceremonie and formall ſeruice, which when they haue done, they ſhall find, that God is not friends with them. Some after ſinne committed, and accuſing them, by ſaying or framing a prayer, though without heart-breaking, faith, or the ſpirit, draw a skinne ouer their heart, and there is peace for a time: others, whoſe whole life was ſpent in oppreſſion, and euery penny worſe got then other, if about the time of their death, or after, they giue a little money to the poore, or bee liberall for a guilding Sermon, they haue peace without any ſatisfaction or reſtitution according to the law of repentance. What they haue wickedly got, they leaue to their heires, who are made happy by their fathers going to the deuill, as the prouerbe ſaith. They neuer looſed their bonds of wickedneſſe, and now are chained in the bonds of blacke darkneſſe for euer.

3 Guile of ſpirit in reſpect of grace.

The third guile of the heart, is in reſpect of vertue and grace, whereby the vnſound heart doth reſt it ſelfe vpon counterfeit vertues: for the wickedneſſe of euerie mans heart by nature is ſuch, that let it be neuer ſo vicious, yet it will counterfeit any vertue.

1 Out ward.

Firſt, it will make a man outwardly ſeeme a true worſhipper of God, it will bring the body, and frame it to reuerence, when there is none within; it will make the

lips draw neere, when the heart is farre remooued; it makes Congregations and people ſit before God, when their hearts are gone after their couetouſneſſe. Idols in Churches are put downe, but idols in mens hearts are ſet vp: and this is the reaſon why the Word and Prayer are ſo forceleſſe; wee haue mens bodies now and then when they liſt, but ſeldome or neuer their hearts.

2. Secondly, it will make a man outwardly ſeeme a good Chriſtian, when inwardly he is a *Iudas* or *Demas*: an vnſound heart will make a man profeſſe religion, but vtterly neglect the work of it, the forme of godlineſſe contents him without the power; ſo he haue a lampe of profeſſion, he cares not for oyle in it: it ſuffereth him to get knowledge, and reſts in that without conſcience; it ſuffereth him to pray, but publikely more then priuately, and to neither ioyneth watching to his prayer; yea, he can ſhew the ſhell of any duty, but neuer cares for the kernell.

Inward. Secondly, inwardly it can counterfeit the moſt excellent graces; as, firſt, *faith*, when it hath neuer a iot; it wil preſume of Gods mercy, and thinks this preſumption faith. What man ſaith not, hee beleeues, that hee ſhal be ſaued? but *all men haue not faith*, ſaith the Apoſtle: therefore it is a ſhaddow without ſubſtance.

2. Secondly, *repentance*: a man in ſickneſſe will cry out of himſelfe and his ſinnes; he will promiſe if he liue, to become a new man, and practiſe godlineſſe: but when God hath reſtored him, his wicked heart carries him as farre backe as euer hee was: here was a ſhew of repentance, but it was counterfeit.

3. Thirdly, *loue*, where is nothing but deuilliſh malice: two neighbours are fallen out, and are at deadly hatred; at the time of the Sacrament, both of them diſſemble loue and charitie: but after it, they are as malicious and miſchieuous as euer they were before.

4. Fourthly, *ſtrength* in temptation where is none. *Peter*,

ter, while he was with Christ, would die with him, before he would deny him: but when the maide daunted him, he saw that that was but a flourish, and that he was not so well acquainted with the wiles of his heart as he should haue been. And so of the rest of the graces.

A fourth guile of the heart, is in respect of the worke of the Word and Spirit; when the deceitfull heart forceth the sinner to rest in the restraining of some corruption, in stead of renewing grace: for example; the Word by a common worke of the Spirit, planteth some kinde of vertues, as temporary faith, ioy in the word, reuerence to Preachers, loue to Professors, releeuing them, speaking for them, and helping them euery way; and yet such are not cleansed from their filthinesse, all their hearts are corrupt, all is ioyned with deepe hypocrisie. *Herod* heard *Iohn* gladly, reuerenced him, tooke him for a good man, and did many things: but his heart was right in nothing, for it claue to that speciall sinne of keeping his brothers wife.

4. Guile of spirit in respect of the worke of the { Word, Spirit.

And as the heart is, so is euery action, so is the ioy, loue and labour; some sinister respect it hath, and doth not good purely, and for it selfe. Thus our Sauiour witnesseth, that the good and bad hearers are both in appearance fruitfull, and for a time: but the one is purely affected in bringing fruit, so is not the other.

But doe not the best finde such deceit in doing good, as that they haue great cause to bewaile it? *Obiect.*

Yea, but although reliques of natural hypocrisie mixe themselues into their actions, yet they sway not the hart, but are striuen against; and the maine motion of the heart is sincere, and chooseth good for goodnesse sake, as in the other it is not. Now when a wicked heart findeth in it selfe knowledge, consent, confession and defence of the word, al which were in *Iulian* the Apostate, hee rests in this as sauing knowledge; whereas it is a *Answ.*

common gift, whereby the Lord will haue his truth witneſſed by the enemies of it.

Againe, when a guileful heart comes to a ſight of ſin, to feare it, to terror of conſcience, griefe and vexation for ſinne, it reſts in that as a ſound feare of God; whereas it is a ſeruile feare like that of the deuils, and the vexation is not for ſinne, but for the puniſhment of it: it is a common worke of the Word and Spirit to prepare the wicked to iuſt damnation.

Further, when a guilefull heart ſees many corruptions caſt out, many ſinnes broken off, many things reformed; it reſts it ſelfe as in a worke of regeneration: whereas this is a common worke of the Spirit incident to the wicked, whom if God ſhould not repreſſe, there were no liuing for the godly on earth. *Haman did refraine himſelfe from Mordecai*; moſt ſinnes ſeemed to be mortified in *Iudas*, but yet he was poſſeſſed by the deuill. Infidels liue honeſtly and ciuilly, abſtaine from wrongs, violent luſts, &c. But here is no renuing grace, which mortifieth all corruptions, and reformeth euery thing; and thus was it not in *Herod*, *Iudas*, and the wicked. Beſides, as in regeneration, the whole childe is borne compleate in all parts; ſo doth the Spirit begin his worke at the roote of the heart, and within, and not without, as in Infidels, and workes not onely in ſuppreſſing and reſtraining ſinne, but alſo in oppreſſing it, and renewing the heart and life.

1 Notes of grace reſtraining, not renewing.

And here it ſhall not be amiſſe to adde ſome further notes of reſtraining grace, not renewing. And firſt, in reſpect of ſinne it ſelfe.

A conceit that groſſe ſinnes be but infirmities, though they liue and lye in them, bearing themſelues vpon this, that *the iuſt man falleth ſeuentimes a day, and riſeth againe: Prou.* 24. 16. falſely vnderſtood.

Thus many approue not the exceſſe of ſinne, as vainely to ſweare the greateſt oaths, inſatiable griping and gaping

gaping after the world: but why hate they not all oaths, all couetouſneſſe which is idolatry: but becauſe there is not a ſpirit renewing the heart, which mortifieth all deedes of the fleſh, all oaths, all lyes.

Secondly, in reſpect of their affection toward ſinne, namely, a pretence of hatred of ſinne, when it is but a raſh anger. For example: Of all ſinnes, which the miniſterie is taxed for of the common people, there is none ſo noted and exclamed againſt, as their hardneſſe, worldlineſſe, gathering of goods together; and the ſinne is ſo ſeuerely obſerued aboue all other, as that an honeſt contented man can ſcarce be free from this imputation. But now, though the fault bee hainous and too common, what is the reaſon the multitude ſo exclames vpon it? is it becauſe they hate the ſinne? ſurely no: for their owne feete are as deepely ſunke in the ſame mire, and they care not for plucking them out. Angry they are, that another out-gathers them; but if they hated the ſinne, themſelues would not gather ſo faſt. 2.

Further, many ſeeme to hate ſome of their ſinnes, and ſometimes trouble their ſinnes and groſſe corruptions, and wiſh it otherwiſe and accuſe themſelues. Many are offended at ſome errors of Popery, ſome vaine inuentions, idle and hurtfull traditions, but others are iuſtified. Here is a ſhew of hatred of ſinne, of error, but it is onely a raſh anger: for

Firſt, he that hates one ſinne or error, becauſe it is ſo, will hate all which he knowes ſo to be: hatred is againſt kinds, we hate all ſerpents, all poyſons, all enemies: ſo ſaid *Dauid, I hate all vaine inuentions.*

Secondly, one or two euils may be diſliked of him, that hates no ſinne, and the ſinne hated but not as ſinne, as *Abſolom* hated *Amnon* for his inceſt, but himſelfe more inceſtuous.

Thirdly, if thou diddeſt hate theſe ſinnes and errors as enemies, why doeſt thou not raiſe thy power againſt them?

them? crie for Christs crucifying power against them: a perfit hatred will neuer be satisfied without death or diuorcement. If thou hatest her in thine heart, why doest not thou put her away? If thou hatedst thy sinnes, thou wouldest forsake them.

3 Thirdly note, in respect of the word; when men taste the good word and the powers of the life to come, they take this to be the Spirit of adoption, and a sound affection. But obserue the difference and falsehood: whereas in Gods children all their affections be affected with it, and they feede on it vnto eternall life, in these it affecteth their ioy onely, and that for a time. Gods children loue it, beleeue it, reioyce to meditate of it, rest on it by the confidence of their hearts, long for the accomplishment of the promise, grieue when they doe any thing to hinder that accomplishment, and hate all doctrine against it; whereas the bad ground onely is said to *ioy* in it as in a nouelty.

4 Fourthly note, in respect of Gods children; namely, when men loue them onely so farre, as may serue their owne turne, for some by-respect or other.

Rules to know our loue to be restraining grace, not renewing.

Vnfailing marks of fained loue.

First, euery reuerence of a good man or child of God is not loue. *Herod* neuer loued *Iohn*, but reuerenced him; for he saw that in him, which strucke him, that to haue spoken against him, had been to barke against the Sunne. God will haue the innocency and grace of his children to be iustified by his enemies, and theirs.

Secondly, one or more good men may be fauoured of those, that loue no good man. Why did *Nebuzaradan* fauour *Ieremie*? becausе he loued good men? No, but becausе he had foretold the victorie.

Thirdly, euery good speech in defence of good men, is not a fruit of loue in the speaker. *Pilat* loued not Christ, but yet seeing his innocency, asked what euill hee had done,

done,washed his hands,and was willing to deliuer him. Some good words are drawne out of the desert of good men,not out of the speakers affection. Some out of policie,not out of loue,when men force a friendship, and will speake well, when inwardly they enuie the meate they eate,and the clothes they weare.

Fourthly,that is no loue of good men,which is not a loue of their goodnesse. Oh, such a man were a good man,but he is too strict; I could loue him,if he were not so plaine with me,if hee would let mine eyes alone, and not meddle with my lusts: he were a sufficient man, if he were a little wiser: what need he lose his friends?thus subtle are men to disclaime goodnesse,vnder pretence of louing good men.

Fifthly,thou canst not loue goodnesse in one, vnlesse thou doest loue it in euery one; hee that scorneth and disgraceth by wicked termes, the persons of most Professors,loues not indeed the goodnesse of any one, let his pretence bee what it will. The loue of the Spirit is from Christ in God,and for God.

Vse 1. First, to let many poore ignorant soules see their estate,they say,they are not book-learned,and know not so much, nor can speak much as other men can:but they meane well, and haue good hearts to God: but is not this to iustifie a heart full of deceite? Oh, but I see no such thing in my selfe. No matter; that is thy deceit, who art so bewitched with an enemy, who while hee laughes in thy face,priuily stabs thee, and wounds thee to death. No,no, thou art neuer right, till thou beest at warre with thy owne heart, and till thou canst say, and see that thou carriest the greatest enemy thou hast in thy bosome; a deceitfull heart is at bed and boord with thee, lyeth downe,and riseth vp, walkes abroad, and staies at home with thee. And as it is the most enemie to thee, so must thou be to it. *Paul* was neuer right,till he found this rebel in himselfe,

and that many yeeres after his conuerſion.

Vſe 2. Secondly, knowing that the ſpirit is ſo guilefull, and the heart ſo deceitfull, ſuſpect it in euery thing, watch it the better; deale with it as with an vntruſty fellow, in whom thou haſt found ſome notable trickes of deceit; worke out thy ſaluation with feare and trembling: Bleſſed is the man that feareth alwaies.

Say not with thy ſelfe, I ſee not this ſinne in my ſelfe; therefore it is not: or, I ſee not wherein I haue failed in this or that; for all that, thou mayeſt, ſeeing the heart is deceitfull aboue all things: and who can ſee it? carry an holy ielouſie of thy ſelfe, and ſuſpect thy ſelfe, as *Iob* did his ſonnes; It may be, my ſonnes, my ſelfe haue ſinned; offer ſacrifice, or rather, apply Chriſt to thy ſoule for thy failing in the beſt actions.

Vſe. 3. Thirdly, ſeeing the hart is thus deceitful, it teacheth vs not to inſult ouer others in their falles, ſeeing our owne hearts may play falſe with vs. Let no man ſay, that he wil neuer doe this and this, as he ſeeth others do, but ſuſpect his heart, leſt it carry him to worſe things then they. *Peter* ſaid, he would rather die, then deny his Maſter: but the deceitfulneſſe of his heart would not let him performe his purpoſe, which deceit he knew not before; for then he would not haue taken it ſo ill, when Chriſt foretold him of it. *Dauid* would haue thought ſcorne the day before his fall, that any ſhould haue told him, that he ſhould lie wallowing in ſo foule ſinnes, as he did the day after. *Hazael* was farre from the ſight of that guile, which lay hid in his owne ſpirit, when being told by the Prophet, what monſtrous wickedneſſe ſhould bee done by him; he asked, *Am I a dogges head, that I ſhould doe this*? Let vs therfore make this vſe of other mens weakneſſes, Oh, if ſuch haue ſo dangerouſly fallen, in whoſe hearts I neuer ſaw ſuch foule things, as I ſee in mine owne, why ſhould I be high-minded, and not rather feare? *Rom.* 11.20.

2. Kings 8.13.

Fourthly

Fourthly, labour for a sincere heart void of guile. Here consider three things: First, the notes or markes of it: secondly, the benefit of it: thirdly, reasons to labour for it. First, the notes. *Vse* 4.

First, in duties: It hath an vpright endeuour, and sincere desire to approue it selfe to God in all things; whereas a guilefull heart lookes more at men in good duties, then at God, more at mens commandements, then Gods, at mens approbation, more then Gods. *Wee seeke not to please men*, saith *Paul*, *but God who seeth the heart*: We care not to bee iudged by men, but stand or fall to our owne Lord; whereas *Saul* knowing himselfe in disgrace with God, would haue *Samuel* to honour him before the people. 1. Notes of a sincere heart. 1. *Thes.* 2. 4.

Secondly, in respect of sinne: A sincere heart hateth *all* sinne whereſoeuer, euen small and secret; especially it is more seuere against his owne lusts then any other, he hates his sinnes *past*, and bewaileth them, his *present* sins to break them off, he hates that he doth, he hates sinnes *to come*, to preuent them, and watch against them: whereas a guilefull heart can hate euen motes in his brothers eye, but not his owne beames; auoides open sinnes, not secret; smaller hee makes small account of, if hee can auoide greater, which make greater noise, and bring greater shame. This man can reioyce in memorie of sin past, and bragge of it as a mad pranke, which should be as a dagger to his heart: whereas *Dauids* heart smote him for cutting off *Sauls* lap, and as soone as he had numbred the people: and *Peters*, as soone as he had denied Christ. This man can reioyce in conceit of a future sinne, whereas *Dauid* and the Saints vow and sweare to keepe the commandements. He hath his present darting sinnes, which hee will continue in, and not let goe, let God and man say what they will. 2.

But is no heart sincere, but that which is without sinne? *Obiect.*

It

Answ. It is not the committing of one ſinne, or preſence of more, that makes an euill heart (for then none ſhould be vpright:) but the habite and cuſtome of ſinning: and this is, when, firſt in his *vnderſtanding* he is wiſe to do euill, but knowes not to doe well: Secondly, when he ſtill *wills* that which is euill: Thirdly, when his *affections* ſtill mooue vnto it: Fourthly, when he *walkes* in euill, as a ſeruant of ſinne, at the command of it. So is it not with the godly, with whom power is often wanting, but to will, deſire and endeuour is preſent.

3 Thirdly, a ſincere heart profeſſeth religion for it ſelfe, and delighteth in good men and good things, as the Word, Sacraments, and godly company, becauſe they are ſo, and becauſe they ſee ſome part of Gods image in them. Whereas a guilefull heart, not hauing denied it ſelfe, profeſſeth for by-reſpects and worldly cauſes, addicted vnto, not called out of the world; it loueth good men, not for their goodneſſe, but for the reſpect they haue in the world, or ſome other occaſion reſpecting themſelues.

1 If then thou wouldeſt know, whether thou haſt a ſincere heart or no; firſt, obſerue thy actions both in their nature and ende: firſt, in their nature, if they be ſingle and pure, ſo is thy heart: as is the fountaine and the root, ſuch are the ſtreames and the fruit. Secondly, in their end: an honeſt heart euer aimes at Gods glory directly, whereas a guilefull heart euer propoundeth bad ends of good actions.

2 Secondly, obſerue whether thou makeſt conſcience ſecretly of all ſinne, yea moſt ſeriouſly of thoſe, to which thou art moſt inclined, whether thou haſt condemned thy ſelfe in duſt and aſhes, whether thou haſt reſiſted and preuailed, or elſe lieſt ſtill vnder the power of corruption.

3 Thirdly, conſider whether thou daily renueſt thy purpoſe of not ſinning againſt God, as thou reneweſt thy daies,

daies, and whether thou watcheſt ouer thine owne hart with an holy ſuſpition, and wilt for Gods will breake thine owne.

Fourthly, marke whether thou loueſt God in his image, ordinances and children, euen then when the world ſcornes and hates all theſe: here is a good note indeed of a ſincere heart. 4

Secondly, the *benefits* of it. Firſt, this ſincere heart brings the perſon into acceptance with God: for whom doth he approue, but ſuch as walke before him vprightly? *Abraham*, *Noah*, *Enoch*, *Zacharie*, *Iob*, and theſe are his delight: *Prou.* 11. 20. Secondly, whatſoeuer worke hath ſuch a ground, is acceptable, yea, and called perfect in the Scripture. And indeed ſinceritie is all our perfection: ſincere perſons are called perfect in the way: *Pſalme* 119. 1. All true worſhip muſt be done in ſpirit and truth: *Iohn* 4. 24. as, 1 Benefits of ſinceritie. 2

Firſt, prayer muſt be a lifting vp of the heart, and a powring out of the ſoule. If I regard wickedneſſe in my heart, God will not heare me. Prayer proceeding from fained lippes, is abominable.

Secondly, if we come to heare the Word, our hearts muſt not goe after couetouſneſſe: *Ezech.* 33. 31.

Thirdly, if wee come to receiue the Sacraments, wee muſt haue ſpeciall eie to our hearts: for what was *Iudas* the better to ſit downe with Chriſt at the Paſſeouer, when his heart was on his money?

And if the inſide be not cleane, but the heart bee vnſound, all actions and words muſt be ſutable. Hence euen the graces we haue, muſt proceed from a pure heart, or elſe are not accepted. Faith muſt be *vnfained*, 1. *Tim.* 1. 5. wiſedome without *diſſimulation*, *Iam.* 5. 17. loue *vnfained* in deed and truth: 1. *Iohn* 3. 18. repentance an *vnfained rending* of the heart, *Ioel* 2. elſe all our labour is loſt.

Thirdly, all the promiſes of God are made hereunto. 3

Of

Of protection: *He is a shield to all them that walke vprightly*: *Prou.*2.7. Of direction: *The vprightnesse of the iust shall guide them*: *Prou.*11.3. Of deliuerance from euill, *Vers.*6. *The righteousnesse of the iust shall deliuer him.* Of supply of good: *He will giue grace and glory, and no good thing shall bee wanting to them that walke vprightly*: *Psalm.*84. Of peace and ioy of conscience: 2. *Cor.*1.12. *This is our reioycing, &c.* Of perseuerance: *Colours and shewes cannot bee stable, but they that are in and of the Church, shall abide.*

Motiues to sinceritie.

Thirdly, reasons to labour for a sincere heart.

1. First, Gods commandement, *Genes.*17. *Walke before me, and be thou vpright. Psalm.* 51.6. *Behold, thou louest truth in the inward affections.* Conformity of manners must goe with reformation of the heart.

2. Secondly, it is a part of Gods image, who is most single and true; and the beautie of the Church, is to be all glorious within: herein she is conformable to her head, in whose mouth was found no guile, 1.*Pet.*3. Euery sonne of the Church must be a *Nathaniel*, in whom is no guile: *Iohn* 1.47. and a true Israelite, euen pure of hart: *Psalme* 73.1.

3. Thirdly, our text affoords a sound reason, in that sinceritie of heart is ioyned with forgiuenesse of sinnes, and is a forerunner to blessednesse, *Psalm.*119.1. *Blessed are the perfect in the way.* It is a fruit and marke of faith. Sinceritie is a vaile to couer all sinne; because of this, God couers and cures all our iniquities, as 1.*King.*15.14 *They put not downe the high places*, (which was a great sin) *neuerthelesse, Asa's heart was vpright with the Lord all his daies.*

4. Fourthly, if wee would be distinguished from hypocrites, we must labour for sinceritie; wicked ones may outwardly straine beyond vs, make faire shewes, and haue a kind of faith and ioy, &c. but we must outstrippe them all in sinceritie of heart.

Fifthly,

Fifthly, if we would haue our duties comfortable to our ſelues and profitable, when men obiect them vnto vs, and wee meete with but ſmall comfort in the world becauſe of them, let vs labour to become true Iſraelites: 2. *Sam.* 6. 20, 21, 22. *Dauid* was mocked for dancing before the Arke, but his vprightneſſe bore him vp. *Iob* had no comfort in his troubles, but onely his ſinceritie: *Vntill I die, I will neuer take away mine innocencie from my ſelfe, Iob* 27. 5. This alſo was the onely ſtay to *Hezekiah* in the day of his ſtraiteneſſe. 5

Sixthly, God hath appointed a day to try thy heart, and the ſoundneſſe thereof, to turne out all the windings of it, and hee abhorres the double heart, that turnes it ſelfe vpon deceitfulneſſe, as a doore vpon hinges; therefore looke to the ſingleneſſe of it before-hand. 6

Seuenthly, and laſtly, onely they that walke vprightly, are Citizens of heauen, *Pſalm.* 15. 2. but as for the hypocrite, he ſhall not come, or not ſtand before God, *Iob* 13. 16. 7

Fifthly, if thou haſt thy heart at ſome command, yet giue it not ſcope, but keepe it ſtill aboue all keeping, fenſe and hedge it about, or elſe it will deceiue thee. Take heed leſt there bee in any of you an euill heart of vnbeliefe, and ſo you be deceiued through the deceitfulneſſe of ſinne. Aboue all cuſtodies keepe thy heart; watch it in all things: neuer aske the queſtion, which *Dauid* did concerning the men of *Keilah*, 1. *Sam.* 23. 11. *Will they deliuer vs?* for aſſuredly our hearts will deliuer vs. *Vſe* 5.

Motiues to the diligent cuſtodie of our hearts: Firſt, How eaſily doth a little yeelding ouer-carry vs to great ſinnes? giue the heart an inch, and it will take an ell; a falſe heart askes but a little at firſt and ſeemes modeſt, but it is to draw on to greater. Wee haue ſeene a little ſore as bigge as a penny grow to a gangrene, which eates vp the whole body; and a little ſinne ſuffered, is a gangrene 1

Motiues to a diligent cuſtodie of the heart.

gangrene that takes one part after another, till the whole ſoule be eaten vp. What miſchiefs haue we heard of by a little ſparke? What ſowreneſſe in the whole lumpe by a little Leauen? Open a ſluce, and the waters runne amaine, as the waters from vnder the Sanctuarie, from the ankles to the knees, and ſo to the loynes, and then it becomes a great ſtreame; and ſurely the prouerbe is true for the moſt part in ſinne, Ouer Shooes, Ouer Bootes.

The enemie cares for no more then one breach, or one gate open to enter at: this is as good as if all the walls were caſt downe; enemies be eaſier kept out then thruſt out. And the reaſon is, becauſe God often puniſheth ſmall ſinnes with greater, as *Peter*, hauing once denyed his Lord, could not ſtay himſelfe from a ſecond and third denyall: a iuſt correction of his want of watching at the firſt: Therefore, beware of the conception of ſinne.

2. Secondly, as want of watch brings ſmall ſinnes to great ones, ſo it brings great grace often to a ſmall meaſure, yea to nothing: If men remit of their heat a little, they come from zeale to luke-warmeneſſe, from that to coldneſſe, and ſo to be frozen in ſinne. How many, who falling backe from their firſt loue and beginnings, haue remitted the performance of religious duties, in former times ſeene in profeſſion, and in godly practices, but after proued: firſt, weary: ſecondly, idle: thirdly, ſenſeleſſe: and now are openly prophane, and thus haue made ſhipwracke of their ſoules? And what matter, whether the ſhip bee caſt away at once by violent tempeſts, or drowned by drops and degrees?

3. Thirdly, how ſlily can the heart vnwatched, contriue and carry away ſinnes of high nature, and like the Harlot that thinkes none ſaw her, wipe the mouth, and it was not ſhee? Why may it not doe a little euill, that great good may come of it? Some can goe to Maſſe, and doe as others doe, communicate in all the idolatrie of

of it, to learne to loath it, and laugh at it. Some can run to Playes, to see filthy vices acted, to hate them the more, and as though it were so, some can giue way to such Varlets to make collections, that grudge the collections for Sermons. But doe you not thinke now that the false heart hath chosen her selfe good Schoole-masters? For who euer heard, that chastitie was learned in the Stewes, or honestie at Playes? He is a mad man, that can no other way trie the heat of fire, then by leaping into it.

Fourthly, consider the greatnesse of deceit within, the snares without, and the effects of being taken by them, and the hardnesse to recouer the heart once let loose. All this will inforce the doctrine strongly. 4.

First, the deceit within is wonderfull, seeing the whole frame is euill, the vnderstanding, conscience, memorie, will and affections; our Temples by the fall are become a stable, yea all euill dwells in the soule, a vast Chaos and confusion, inclinable to most odious and lothsome sinnes, whensoeuer Satan shall mooue vs, who by his interest in our flesh, and our acquaintance with sinne from the beginning, is seldome disappointed.

Secondly, the snares without are euery where: All places are full, the Street, the House, the Boord, the Bed, the Closet, the Church and Pulpit: All duties are full, as Prayer, Almes, Feasting, Fasting: All actions, Eating, Drinking, Trading and Sporting; so as no watch can be sufficient.

Thirdly, the effects of being taken, as shame, griefe, wounds of conscience, broken bones, sharpe corrections which are to follow, torment of Soule, and (without serious repentance) of Soule and Body in Hell: this is the sowre sauce appointed for such sweet meate.

Fourthly, once let the bridle of watchfulnesse goe, the heart will runne away like a wilde Horse, and a long time ere thou canst catch it againe, and bring it into

to

to temper and tune for ſo good ſeruice againe.

5. Fifthly, the heart muſt bee ſtill kept, that the whole courſe may giue comfort: for the heart of the wicked may be vpright in ſome particular action, as *Abimelech* in taking *Sarah*, *Gen.*20.6. but it is not the ayme of our liues; but the godly, howſoeuer in ſome particular actions they may ſhew deceit, yet their comfort is, that the mayne courſe and carriage of their liues is vpright, as *Dauid* was vpright in all things, ſaue only in the matter of *Vriah*; generall guile poſſeſſed him not, but in one particular action.

Queſt. But by what meanes ſhall I thus keepe my heart?

Anſw. Meanes of keeping the heart in good order. Firſt, often heare and reade the Word, the ſincere Milke, in it ſelfe, and in the effect: *Heb.*4.12. The Word is liuely, a diſcerner of the thoughts, it makes a man better acquainted with himſelfe, and grow vp in ſincerity: it is the hearts glaſſe: by it as by the Lords Heifer wee ſhal know the riddles and deeps of our hearts, 1.*Cor.*14 *Pauls* idiot ſeeing the thoughts of his heart reuealed, falls downe, and ſaith, God is in you. The Word of God, firſt, yeelds thee light, it is as a light in a candleſticke; nothing is hid, which before it is not reuealed. Secondly, it humbles the heart: no gold can bee rid of droſſe, till it be molten and diſſolued; crooked things are made right by wreſting and wringing: ſo the Word brings the heart to vprightneſſe by bowing and terrifying it. Thirdly, it purifies the heart, by working, confirming, and increaſing Faith.

Secondly, ſet thy ſelfe often before God, and him at thy right hand, whoſe eyes ſee the hearts and ſecrets of men, to ſhew himſelfe ſtrong with the vpright. 2.*Chron.*16.9. *Abraham* if he would be vpright, muſt firſt walke with God: *Moſes* ſaw him that was inuiſible. And indeed hypocriſie riſeth from ſecret Atheiſme: *Ananias* and *Sapphira* tempted God in their hypocriſie; and impoſſible it is for a man to ſpeake and doe in Gods preſence, and not ſincerely. Thirdly,

Thirdly, set before thee often the last Iudgement, in which all things and persons shall appeare naked, and be not as they seeme, but seeme as they are: thou mayest collude with men, but Gods pure eyes cannot bee deceiued: see *Pauls* example, 2.*Cor.*5. So thinke of after-recknings, and how narrowly things shall be look't too, and what a hard man the Master is.

Fourthly, call thy selfe often to examination, trie thy heart and reines, to see thy guile cleerer, to bewaile and striue against it. Trie thy workes of obedience, obserue thy comfort and peace in them; obscrue how thou art affected, when thou takest thy selfe tardy in them. Say to thy selfe, Oh my worke must be cleane, though it be not fine, it may not be blurr'd with hypocrisie.

Take account of thy selfe Morning and Euening, bee seuere in examining it, keep an audit in thy conscience, summon thy senses, looke to the windowes, let not in any deceit by them, or if thou hast, thrust it out and looke better, and the rather becausc of the vntrustinesse of thy heart: he that is trustie, needes seldomer to bee reckoned with: and therefore *Iosiah*, 2.*King*. 22.7. gaue charge that no reckoning should be taken of them that had the money; for they dealt faithfully: but an vntrustie Pilferer, or a slippery *Gehazi*, such as our heart is, had need be reckoned with euery day.

Fifthly, marke the wayes, and frequent the company of the Godly and vpright; these will neither flatter thee in thy corruptions, nor suffer them vpon thee, if thou wilt take vp either their Precepts or Example. This *Dauid* knew was a good helpe to keepe himselfe vpright. *Psal.*119.79,80. *Let such as feare thee, turne vnto me and such as know thy testimonies. Let my heart be vpright in thy statutes, &c. Psal.*101.6,7. *Mine eyes shall be on the faithfull: he that walkes in the perfect way shall cleaue to me.*

Sixthly, deale with thy heart as with a slippery man, whom thou darest not to trust: take bonds on him; so

here binde it by vowes and promiſes, cauſe it to enter couenant with God. *Pſal.* 119. 106. *I haue ſworne, and will performe to keepe thy ſtatutes.* Regiſter theſe bonds, reuiew them, At ſuch a time, on ſuch an occaſion of ſickneſſe I promiſed thus and thus, Oh falſe heart, how haſt thou forgotten thy vow?

Seuenthly, being to deale with ſo vnconſtant a thing as the heart is, doe as with an vnconſtant man: we take him when we find him in a good veine, and lay hold on the opportunitie; for let him goe an houre, he will be of another minde: ſo with thy variable heart, when it is warme with any good motion, let it not ſlip; when thy heart is prepared to prayer, ſorrow, reading, let not the opportunitie die, but as *Dauid, Pſal.* 57. 7. *O Lord, my heart is prepared, I will ariſe and giue thankes*: if the Spirit be quenched, he will be grieued.

Eighthly, pray often that God would open thine eyes to ſee thy hidden corruptions, and anoint them with eye-ſalue, that thou mayeſt diſcerne thy ſinnes, euen when thy deceitfull heart hath apparelled them with the cloke of vertues. Pray with DAVID, *Lord renew a right Spirit within me.* In one word to perſwade to theſe practices, Conſider how we are troubled to be called hypocrites; but what elſe doth the Lord but call the beſt of vs ſo, when hee ſaith, the heart is deceitfull aboue all things?

Againe, what an indigne thing is it for a man to bee beguiled of himſelfe? Men cannot abide to be deceiued of others, yet moſt are deceiuers of themſelues, and that in a thing which ſhould bee ſo familiar vnto them. Is it not a ſhame to bee deceiued in the knowledge of himſelfe, and his owne eſtate? In a matter of ſuch moment as the ſaluation of his owne ſoule? What maruel, if Satan and all other deceiue thoſe, who are ſo willing to deceiue themſelues?

VERSE 3. 4.

When I held my tongue, my bones consumed in my roring all the day.

For thine hand is heauy vpon me day and night, and my moisture is turned into the drought of Summer. SELAH.

VR Prophet confirmeth his former Proposition by his owne experience: First, of the misery hee was in, in respect of Gods wrath for his sinne in these two Verses. Secondly, of blessednesse in respect of remission, *Vers.* 5. It is as if he had said; I know what a miserable burden sinne is, by wofull experience: & the guile of my heart ouer-reached me, and made me know to my cost what it is to hide and keepe close sinne; I was night and day in a little ease, my body fayling me, my spirit not sustayning me, but so tormenting me, as that I rored out for paine; my miserie, while I carryed my sinne, was intolerable.

Whence in generall note: First, that *a Christian must not only heare and learne the Word*, but *also haue experience of it in his owne person*, as *Dauid* here teacheth, not by Precept only, but by his owne example: so, *Psal.* 119 75. *I know, Lord, that all thy iudgements are good*; and *Psal.* 34. 8. *Taste and see how good the Lord is*: make tryall in your soules, and finde it in experience. And this is, when men will be informed and reformed by it; then they taste the sweetnesse of the Gospell. But many of great experience in the world, haue no insight in the businesse of saluation, as being a thing which they thinke concerneth them not. Secondly, note that euery Christian must make himselfe an example of the Word hee heareth and professeth; he must bee a burning and shining light, to giue light to others, that there may be no

Doct. 1. A Christian must haue experience of Gods Word in his owne person.

2.

Christian duety of Faith, Loue, Obedience, Humility, Patience, &c. but he may shew his measure and degree of it in his owne life and conuersation. Thou being conuerted strengthen thy brethren. Thus euery priuate Christian shall be a Teacher in his place, and able to strengthen others, and say: I haue preuailed with God by humility and silence, and so shall you: I haue preuailed against my sinnes by humble prayer and confession, so shall you: I haue obtayned comfort in distresse by these and these meanes, and so shall you: I preserue my peace with God by such and such courses, as himselfe hath appointed, and so in time shall you. Thus must euery Christian by wise obseruation and application of Gods Word and Workes to himselfe, shew himselfe an example and copie of the rules of Christian life: Masters of Families to them that are about them, and Parents to their children; Christ came from heauen to be an example of meekenesse and lowlinesse; *Learne of me, for I am meeke and lowly, and yee shall finde peace to your soules.* God himselfe teacheth men by his owne example, to rest on the Sabbath as he did, to be holy as himselfe is holy, &c.

Farre are they from this, that make themselues examples of scoffing the Word and Professors; examples in lying, swearing, drinking, oppressing; examples in Sabbath-breaking, gaming, whoring, and the like: whom we leaue as hopelesse, to the Lords rebuke, who will take them at the rebound, and make them examples of his plagues, to as many as they haue beene examples in sinne, euen to Men and Angels. Are these the fruits of so long hearing, of praying, and cõming to Church? Are these the lessons thou learnest? Is this the returne of thy prayer? Take vp betime with thy selfe, lest God be inforced not to take vp with his displeasure against thee.

In

In the two Verſes are two points, { First, the touch of conſcience for ſinne. Secondly, the reaſon: *for thy hand, &c.*

The touch of conſcience is deſcribed: Firſt, by the cauſe, *While I kept cloſe my ſinne.* Secondly, by the grieuouſneſſe of it; as it is ſet forth,

- 1. By the effects, which were two, { 1. The change of the body, ſeene in { 1. His *bones conſumed.* 2. His *moyſture dryed vp.* ; 2. The *roring* of the voice.
- 2. By the continuance of this touch *day* and *night.*

Firſt, for the cauſe, *While I kept cloſe my ſinne*, that is, while I diſſembled it and confeſſed it not. Whence note,

Doct. 1. A godly heart cares not to ſhame it ſelfe, ſo as God may be glorified.

Firſt, the diſpoſition of a godly mans heart, hee cares not to ſhame himſelfe to all the World, ſo God may be glorified. *Dauid* publiſheth to all the world his ſinne and ſhame, his hiding of ſinne, and his guile of heart. Why doth he thus forget himſelfe and his fame? He was a King, had glory, wealth, and honor. Oh, but he was a Chriſtian, hee had piety and holineſſe in his heart; where he can glorifie God, he will abaſe himſelfe; if he can edifie others, he will caſt downe himſelfe. The like we ſee he did in the 51. *Pſalme*, and many other places. The like did *Moſes*, *Daniel*, and other holy Pen-men of Scripture ſet downe their owne ſinnes and ſhame; ſo *Paul*, I was a *Perſecutor*, an *Oppreſſor*, a *Blaſphemer*; who could ſay more againſt him then himſelfe did?

But meaner men then Kings are aſhamed to be known of any ſinne, and flatter themſelues, Becauſe they are great, therefore ſcarce men: but *Dauid* though a King, who had carryed his ſinne ſo ſecretly as none knew it, none could compell him, yet is willing for God and his Church, and a good conſcience to ſhame himſelfe: And

teacheth vs thereby, that euen the greateſt, though they might without being detected conceale their ſinnes, yet in ſome caſes muſt confeſſe them; and that they ſhould more tender the quiet of their conſciences, then all the honor of the world, more reſpect Gods glory then their owne.

Caſes of open confeſſion are theſe: Firſt, in caſe of publike offence: ſo *Achan* confeſſed and gaue glory to God. Secondly, when knowing our owne ſinnes and Gods mercy, we confeſſe them, to comfort others: ſo *Paul* relates of his perſecution, blaſphemy. Thirdly, to witneſſe our ſound and thorow turning to God, we muſt not be in ſome caſe loth to acknowledge our faults in the face of all the World.

Many are franke often-times in complayning of themſelues, and acknowledging of their corruptions; but farre ſhort of this holy man: for it proceedeth not of hatred of ſinne, but often from boaſting; or, It proceedeth not from iuſt ground or ſettled iudgement, but from too light an opinion, that our ſelues are ſinners: or, It often goeth with leſning or excuſing the ſin or ones ſelfe, and not with exaggerating of his ſinne (as here) to the ſound breaking of his heart: or, It hath not Gods glory, and good of the Church for its end, but a mans owne glory: for many vpon ſlight occaſion will confeſſe their faults, that themſelues may bee better thought of for it, and to conciliate a good opinion of themſelues. Therefore in thy confeſſion to others take theſe rules with thee; See the ground, affection, the manner and ends be good and iuſt; elſe thy heart is not eaſed, but burdened the more.

Doct. 2. Guilefull ſecurity may caſt a godly heart on a ſlumber, till God awaken it

Secondly, we may hence note, that a guilefull ſecurity may hold the conſcience of a conuerted perſon in a ſlumber of ſoule, ſo as hee ſhall be hindred from repentance, till God by ſome forcible affliction waken him: This wee may ſee in *Dauid* here: So *Ioſephs* brethren held

held a long time the ſinne of ſelling their brother, till the affliction wakened them; before which time they could tell their Father and their Brother, *Wee are twelue brethren and one is not, and, One is dead*; as if they had not ſold him. *Ionah* ſleepes vnder the hatches, though the ſtormes riſe, the waues beate, and the ſhip be troubled, and the goods loſt; till God by the Mariners bid him, *Vp ſleeper*, and the lot finde him out. So Profeſſors often leaue their firſt works, and ſlack their firſt loue, till God come againſt them, &c.

Reaſons.

A reaſon hereof is: Firſt, ignorance and blindneſſe in the beſt, which ſuffers them not to ſee ſinne in the nature and degree of it: onely light diſcouers darkeneſſe, and therefore being light but in part, euen the beſt cannot but faile in finding out their owne ſinnes. Secondly, a kinde of hypocriſie, and guile in the heart of the beſt, which *Dauid* here acknowledgeth: for the beſt would often ſeeme better then they are, and would rather bee ſinners then ſo reputed. Thirdly, an affection to ſinne through an old acquaintance with it: for euery mans nature, ſo farre as it is vnregenerate, is in loue with ſinne: *Iob* calls it (20, 12.) a ſweet morſell, which the wicked hold vnder their tongue and will not let goe: And the regenerate themſelues part with ſinne indeede, but (as our Sauiour implieth) as from their eies and right hands. Fourthly, becauſe of the effect of it: for ſinne diſcouered brings ſhame. *What fruit had yee of thoſe things whereof ye are now aſhamed?* And to auoid this ſhame, men would hide their ſinne, which is a filthineſſe and a nakedneſſe. Fifthly, a ſecurity and negligence in the heart: men are loth to dig ſo deepe, to ſearch narrowly their hearts to finde out ſinne, a tedious worke it is of mortification, and ſo are loth to trouble their ſinne or themſelues. Sixtly, and laſtly, becauſe the nature of ſinne (to which the beſt giue way) is, to dead the heart, to quench the Spirit, and to extinguiſh his graces.

1.

2.

3.

4. *Pudor conuerſionis & confuſionis.*

5.

6.

Vse 1. And therefore, first, beleeuers must not flatter themselues, but bee still awaking themselues to seeke after God; we must enter into our hearts, and consider our waies; we will keepe reckoning what we runne on the score with men: but rare are they which thinke how deepe they are in Gods bookes, such bad husbands are we for our soules.

Vse 2. Secondly, wee should vse meanes against this guile, which preuailes against the best: first, the counsels of the Word must not be neglected.

Secondly, the motions of the Spirit must be entertained and cherished: for that is a monitor in the eare, and sets before vs the way and our aberrations.

Vse. 3. Thirdly, the checkes and prickes of conscience, which attended vnto, would often awake vs, and saith, *Thou art the man*, This and that *sinne lies at the doore.*

Thirdly, we must not bid adieu to the remembrance of sinnes past and pardoned, but euer beare them in minde so farre, as to work out godly sorrow, holy bashfulnesse, and lowlinesse of minde; and so farre as may be a spurre to more fruitfull obedience for time to come. Thus *Dauid*, though his sinne was forgiuen him as *Nathan* told him at first, yet euer remembred and set before him his murther and adulterie. Thus *Israel* acknowledged the desire of a King to be their sinne. Thus *Paul* often remembred his blasphemy and persecuting.

For this, let vs be often opening and looking on our wounds, seeing the neglect of them, and hiding of them is lewd careleſnesse, and mortally dangerous. It is no newes, that a souldier is shot or wounded: but to see him goe with it, neuer regard nor dresse it, is a forelorne negligence, and condemned as a desperate folly: so for vs fighting in this world, to come by knockes and maimes is no maruell; but to hide them, and let them goe and ranckle and fester, not complaining of them, not vncouering them to the Surgeon & Phisicion of soules,

is

is ſpirituall frenſie and madneſſe. See we not, that our ſoules in their ſwaruing from God, are like bones beſide the ioynt? the longer they go, they prooue more painefull; therefore take them betimes, they are ſet more eaſily.

Thirdly, note, in that *Dauid* is ſaid to bee ſilent, and not confeſſe his ſinnes of murther and adultery, almoſt of an whole yeere, that a man, euen Gods child, may hold ſome outward parts of godlineſſe, and yet for a time by a ſlumber of conſcience lie ſilent, and not indeed come to ſee and confeſſe ſinnes. All this yeere *Dauid* came to the Temple, there prayed and praiſed God, and confeſſed ſinnes, he laid not aſide all his family-duties: but out of doubt performed ſome or the moſt of them, yet he confeſſeth he was ſilent; for while a man lies in ſinne, his prayer is as no prayer; his confeſſion is no confeſſion: firſt, his prayer is not accepted before God: *Pſalme.66.18. If I regard wickedneſſe in my heart, the Lord will not heare my prayer.* Secondly, the Sacraments doe him no more good, then they did *Iudas*. Thirdly, Gods word, becauſe it is not mingled with faith, is vnprofitable; it is as pure liquor, put into a fuſtie veſſell: and laſtly, ſinne ſeparateth betweene God and him: *Iſai.59.2.*

Doctrin.3. Gods child may hold ſome outward parts of godlineſſe, and yet not ſee and confeſſe his ſinnes for a time.

Thou commeſt to heare the Word, to pray, to keepe the Sabbath in the publike ſeruice of it, and thou thinkeſt thou haſt done a great matter: but if thou commeſt with an impenitent heart, a ſleepie and ſlumbring conſcience, thy prayer and confeſsion is all ſilence, God heares nothing; if thou ſpeakeſt to God, ſpeake with thy heart, elſe he heareth thee not.

Vſe.

Thinke we not, that *Ioſephs* brethren held on a forme of Religion, while their ſinne troubled them not for ſo many yeeres? and what was all their prayers and confeſsions all that while but ſilence? and ſo many Chriſtians, who fall from many goodly beginnings, will take ſuch

ſuch order, that they will keepe ſo much religion, as they may bee thought to haue ſome feare of God in them,but either couetouſneſſe,or ſome other ſinne holds them,which they repent not of, as hindreth for the timely ſeeking of reconciliation with God.

Many alſo goe on in a forme of Religion, confeſſe their ſinnes in the Church,and ioyne in other good exerciſes in priuate,yet in ſome one ſinne their conſcience ſlumbereth : and though they bee not altogether hardned,and without all touch of feare, or deſire of fauour, yet are they very coldly mooued to confeſſe ſinne, or ſeeke peace ; they go ſlumbring on,and weare out much time without comfort of their duties, and are loth to be ſtirred, till God take them in hand, and iudge them for not iudging themſelues, and force them by violence to that,which it had been more for their eaſe voluntarily to haue vndertaken.

Now we come to the effect of hiding ſinne, which is trouble both inward and outward, euen in Gods owne children.

Note. The end of afflictions is to ſhake the godly out of their ſecuritie.

But here firſt note what is the ende of afflictions in them,to wit,not the puniſhment of their ſinnes, which are all remitted by one ſatisfaction of Chriſt : but to ſhake them out of their ſleepe of ſecuritie, and to draw them out of the thickets, in which they would willingly lie hid.

Obiect.

Yea,but they be fruits of ſinne,and part of the curſe of ſinne.

Anſw.

In themſelues indeed they be the fruits and effects of ſinne,but now their nature is altered, and of curſes, by Chriſt are changed into croſſes; the Lord,who bringeth light out of darkneſſe, brings this good out of them, that they helpe forward the repentance, mortification, and conuerſion of ſinners vnto God: *Pſalm.*119.17. *It is good for mee that I was afflicted, that I might learne thy ſtatutes.*

Now

Now *good* is diuers: first, naturall: secondly, spirituall: thirdly, morall: fourthly, sensible: fifthly, by euent or accident.

First, *naturall* is that, which is infused into euery creature in the creation; their nature, vse, quantities, qualities, all are good; so are not afflictions in their nature, being the punishment of sinne.

Secondly, *morall* good is whatsoeuer is agreeable to the morall law; so are not afflictions, they are not prescribed in the morall law.

Thirdly, *spirituall*, whatsoeuer appertaineth to life euerlasting, as faith, hope, loue, &c. thus be not afflictions good, spiritually.

Fourthly, good to the *sense* is, whatsoeuer pleaseth the sense of man; so was apple good to the eye: thus *no affliction is good and pleasant* to the sense *for the present: Heb.* 12.

Fifthly, they are good by *euent* and by accident, *partly*, by Gods ouer-ruling prouidence, that can turne them to good; and *partly* by *grace* in the elect, who make a good vse of them.

First, to say with the *Papists*, that the afflictions of the godly are so many temporall punishments, and satisfactions for sinne, is *Vse* 1.

First, to derogate from that onely satisfaction of Christ, and from the perfection of it. Secondly, to lessen the merit and desert of sinne, which is death eternall. Thirdly, to misse Gods end of afflicting his children, which is not to punish that, which is already punished in Christ, but to purge that, which still cleaueth vnto them, and hangeth fast on.

Secondly, when thou art any way distressed and touched, especially in conscience, come backe to thine own sinne, say with thy selfe: Surely I haue either not repented at all, or not fully of all; this is, because I *haue held my peace*, and haue not confessed my sinnes to God, or not *Vse* 2.

not forsaken them. For when afflictions haue done that for which they are sent, whē they haue opened the eare, and humbled the heart, as a messenger which hath done his errand, they depart, *Leuit.* 26.41. the Lord threatneth the Iewes, that because they haue walked stubburnely with him, he will walke stubburnely against them: but how long? till their vncircumcised hearts bee humbled, and they willingly beare the correction, praying for their sinne, then hee will remember his couenant: *Iob* 33.14. *The Lord speakes once or twice to a man*, saith *Elihu*, and if one say, *I haue sinned and peruerted righteousnes, and it did not profit me*, then he will deliuer his soule: here is a way for ease.

Vse 3. Thirdly, willingly accept the prouocations of conscience, when they stirre to renue repentance, not benumming thy soule, or hardning thy selfe by continuing without reconciliation: Answere the summons of God, hold thy peace no longer; for this increaseth the rods, and tieth affliction fast vnto thee.

Vse. 4. Fourthly, this being a prerogatiue of Gods children, namely, that euill shall be turned to their good, as good to euill to the wicked, be not dismaied in afflictions, but comfort thy selfe in the Lord thy God, and in this, that the present affliction tendeth vnto, and endeth in good, because it brings foorth the fruits of vnfeigned righteousnesse.

Now the grieuousnesse of *Dauids* touch of conscience is set out, first, by the effects: secondly, by the continuance of it.

The effects, { 1. The changes in his body, in his { *Bones consuming*, *Moisture dried.* ; 2. The *roaring of voice.*

These fruits of his sinne are witnesses of Gods wrath that pursued his conscience. First, *My bones consumed*: these

theſe effects note the inward and extreme ſorrow of the Prophet, which pearced his very marrow: ſo *Salomon* hath it, *Prou.* 17. *Heauineſſe drieth the bones*; becauſe it eateth vp the ſpirits, which ſhould nouriſh and moiſten them. And it made his bones like the bones of an old man, whoſe ſpirits and ſtrength are ſpent: for ſo the word ſignifies and inſinuates, *Conſenuerunt oſſa:* ſuch was his ſorrow, that whatſoeuer was firmeſt and ſtrongeſt in him, was ſhaken, euen his very bones.

Thus *Pſalm.* 51.8. hee would heare (that is, be by the Spirit perſwaded) the voice of gladneſſe, (that is, tidings of Gods fauour) that the bones which he had broken, might reioyce: that is, that the ſtrength he had loſt, might be recouered, and his paine, which was like the breaking of bones, might bee eaſed. *Iob* alſo complaineth, that his griefe had drunke vp his ſpirit: and *Pſalm.* 102.3. *Danid* ſaith, that his bones were burnt like an herth, becauſe of Gods diſpleaſure.

And my moiſture turned to the drought of ſummer.] That is, looke how the Sunne in Summer parcheth and drieth leaues and hearbs; ſo is my naturall moyſture, (which ſhould moyſten and cheriſh my body) drawne out and dried vp by the parching heate of Gods diſpleaſure. The like he complaineth, *Pſalm.* 22.16. *My ſtrength is dried vp like a ſhell, or a potſherd*, which is bak't in the fire; that is, There is no more moyſture in me, then there is in a bak't potſherd; hee was almoſt reſolued into duſt already.

Hence we may note, what a wonderfull torment, the torment of conſcience is; no griefe in the world, is like to the griefe of conſcience.

Doct. No torment in the world like the torment of conſcience.

Iob 6.4. *The arrowes of the Lord ſticke faſt in me*, ſaith the holy man: and, *Oh that my griefe were well weighed!* *Hezekiah* ſaid, that *the Lord dealt with him as a lyon, cruſhing his bones*, *Iſa.* 38.13. And *Prou.* 18.14. *A wounded ſpirit*, ſaith SALOMON, *who can beare?*

And

And what is the reaſon of all this?

Reaſ. 1. Firſt, becauſe here is a combate with God, and with his wrath hand to hand.

2. Secondly, the body and ſpirit, and all is downe the winde: it might bee, that a good heart would beare out the body, but here the heart is quite deiected.

3. Thirdly, we haue the experience of many, who haue ſought the pangs of death, to auoid theſe pangs of conſcience. *Iudas* could find no eaſe but in a deſperate death in hanging himſelfe. *Reuel.* 9. 6. Such as wiſh to die, ſeeke death and cannot finde it: they follow it, but it flies from them; and all this in the paine of a deſpairing conſcience. But here come three queſtions to be reſolued.

Queſt. 1. Why wicked men feele no ſuch burthen of ſinne vnpardoned, as the godly, of ſinne pardoned.

Anſw. Firſt, How can it bee, that the wicked binde vpon themſelues ſuch heauy bundles of ſinnes, and carry all ſo eaſily, whereas the godly finde ſuch bitterneſſe in ſinnes forgiuen? how comes it to paſſe, that the godly feele ſuch ſorrow in ſinne pardoned, and the wicked feele nothing in ſinne vnpardoned?

For theſe reaſons: firſt, becauſe now is the time of Gods patience and forbearance, of his bountifulneſſe and long-ſuffering towards the veſſels of wrath. Secondly, now is the time of their reioycing: but when the daies of their banquetting are gone about, then ſhall come many heauy meſſengers to tell them of fearefull newes; there comes a day of wrath, when they ſhall reape as they ſowed, and drinke the dreggs of Gods wrath to the bottome of the viall. They treaſure vp ſorrow with their ſinne, and their griefe ſhall be full: That ſinne that now ſets no ſorrow to their heart, ſhall hereafter be a worme euer gnawing, a fire neuer going out, a Riuer of brimſtone kindled by the wrath of the Lord of hoſts, and a perpetuall weeping and gnaſhing of teeth.

Queſt. 2. Secondly, how comes the body to be troubled by the minde?

Firſt,

First, by the strait vnion, and sympathie betweene the soule and the body vnited into one person: for while the soule is possessed with feare, sorrow, languishing, wearinesse and heauinesse, it is impossible, that the body can take any delight in the comforts of nature, but that sleep shall depart from it, or bee not so short as troublesome: the meate and drinke shall be tasteleſſe or lothsome, or mingled with teares: *I forgot to eate my bread*, saith *Dauid*, *Psalm.* 102. No comfort shall bee comfortable to him: for when the spirit, which should sustaine all a mans infirmities, failes him, what can sustaine him?

Answ. 1. How the body commeth to be troubled by the mind.

Secondly, by the righteous iudgement of God, who correcteth together those who haue sinned together, and as they haue been vndiuided in sinne, so are they not diuided in the smart of it. The body hath been a seruant to the lusts of the soule, and so receiueth the wages of sin with it. *Dauid* abused the vigor, strength and health of his body in the sinnes of adultery and murther, and now the Lord chasteneth him in both.

2.

Thirdly, how comes it to passe, that all the godly haue not this torment for sinne, that they are not thus struck with terror, nor so affected for sinne, as to haue their strength impaired, and their body dried?

Quest. 3. Why all the godly are not a little terrified with their sinnes.

First, their persons are not alike, and therefore Gods dealing with them is not alike: some are more obscure in the world then other, and haue onely more secret exercises; some are more fitted by God to be speciall vessels for his glory, in whom he will shine to his whole Church, as *Dauid*, *Hezekiah*, *&c.* and these he will specially worke vpon, to make them patterns of his mercie, both in leading them in and out of trouble: for first, hereby he lets the world see, that great grace is ioyned with great corruption. Secondly, that the best haue matter of correction in them. Thirdly, that hee will not spare to rebuke sinne in those that are neerest and dearest vnto him. Fourthly, he will haue others to looke vpon them, and

Answ.

and Gods dealing with them, in their casting downe and raising vp.

Secondly, according to the difference of sinnes, may be the difference of sorrow: many men of greater grace then others, haue fallen into greater sinnes then others, and their knowledge being more then others is, their apprehension of the sentence of the Law hath been deeper, and so of wrath due to their sinne. Besides, in some others, some speciall corruption which hath often preuailed, or the constitution of body, may adde a sting to the sorrow of mind: some are naturally more fearefull, as melancholy constitutions, and so their impressions are deeper, and of longer continuance.

Thirdly, although in ordinarie Christians, before sense of remission, there is a sufficient measure of labour, and wearinesse vnder the burthen of sinne, yet some of all kindes God will exempt from such depth of griefe, that he may shew himselfe free in all his working.

Vse 1. O that men would hence come to feare the paines prepared for sinners! for if, first, a drop of Gods displeasure, let fall, secondly in loue, thirdly, on his owne children, fourthly, for a moment, doe so amaze them, and drinke vp their spirits, their soules and bodies; how much more shall the Ocean and deepe sea of Gods wrath against his enemies for all eternitie, consume and torture them in hell? Blind people of the world wil not know what hell meaneth, till they be in it.

Vse 2. Secondly, let vs learn to haue compassion on such as are troubled in spirit, seeing such is their heauines, as presseth downe both soule and body; let vs apply our selues to comfort them, as *Dauid* did here in his owne person and example. Many thinke this sickneſſe to be but passion, conceit or melancholy, and because it changeth the body often, they thinke it to arise from the body: but there is no disease like to this, for symptomes and torment: First, they all are naturall, this supernaturall. Secondly

Secondly, they from the constitution of the body, this from the constitution of the soule. Thirdly, in them the humours first or imagination (as in Melancholy) are distempered, in this the conscience first, and the humours after. Fourthly, they all may be cured by naturall remedies, and bringing the body to a temperature, all naturall medicines vnder heauen cannot cure this sickenesse. Blessed is hee that iudgeth wisely of the poore: to relieue the sicke conscience is mercy indeed. Christ had the tongue of the learned giuen him to speake a word of comfort to such weary soules, and was sent to bind vp the broken in heart; and not onely ministers, but euery Christian hath receiued of his anointing.

Thirdly, in that *Dauids* sickenesse of body was from the sinne of his soule, learne that health is a special blessing of God, seeing wee euer carry that about with vs which might change it: the first and most noysome humour, which breeds bodily diseases, is sinne the disease of the soule; and therefore if God change his hand, and bring weakenesse vpon our bodies, we must not fixe our eyes vpon second causes, not on abundance of peccant humours, but looke backe to our sinnes and life past, consider how *silent* and impenitent we haue been, turne to God, bewaile and forsake sinne, resolue to vse our health better, and our strength for God, and not against him; and thus the sickenesse of our body shall turne to the soundnesse and health of the soule: else wofull is the state of that man, who being sicke both in soule and body, is brought neere to the gates both of death and hell. And in our recouerie, let vs take vp that lesson of our Sauiour, *Goe and sinne no more.* *Vse 3.*

Fourthly, if this touch of conscience be so great, then must that conclusion be true, He must needs be a blessed man, whose sinnes are forgiuen, whose wounds of soule Christ hath taken vpon himselfe, by bearing properly the wrath of God for them vpon the Crosse. But alas, *Vse. 4.*

who thankefully acknowledgeth and walketh worthy of the loue of his Lord, whose spirit was heauy to the death, that our spirits might bee lightened, whose conscience was submitted to this heauy trouble, that wee might find peace of conscience in him; and whose-selfe was made an offering for sinne, that we might be wholly discharged from it?

In my roaring.]

AN argument of extreme paine, that made the Prophet vtter a feareful noise, like the roaring of a Lyon. And by roaring is meant, bitter crying and lamentations through sense of paine, without further apprehension: for as yet no further was this holy man come. Men vse to vent much sorrow by weeping and crying, and so *Dauid* made triall, if by this meanes hee could helpe himselfe to ease, but all in vaine; sorrow for sinne is not alway cast out with teares, the conscience of sin vnpardoned bites, whether thou crieſt, or art silent, and therefore thou must come to another remedie.

First, note. *Dauid*, while he lay slumbring in his sin, made a great noyse, but hee calls it roring rather then godly sorrowing, more like and fit for beasts, then for men.

Doct. 1. Euery godly mans sorrow is not godly sorrow.

Euery godly mans sorrow for sinne is not alwayes godly sorrow: and indeede, when men cry and lament only in sense of paine, without further motion of Gods loue in the heart, or bending the Spirit to sue after God; or when the Spirit grieued with-draweth himselfe (as it is often in the godly, and here in *Dauid:*) it is rather a brutish noyse, common to men and beasts, then any voyce acceptable to God.

2. Secondly, when sorrow is a fruit of impatience, or distrust, or ioyned with murmuring, or excesse, or any other sinfull quality (as some godly mens sorrow hath beene)

beene) it is no godly ſorrow, let the obiect bee what it will.

Thirdly, when ſorrow, euen for ſinne, brings neither glory to God, nor comfort to the heart, it is not godly ſorrow; for that doth both; but here was a ſorrow in *Dauid*, which did neither: for ſtill he hid his ſinne, and it was not yet accompanied with ſo much as confeſſion of ſinne, and much leſſe with forſaking it; the matter of accuſation was no whit abated. 3.

Fourthly, that ſorrow, which proceeds from the ſight of ſinne in generall, but not in the particular, cannot be godly ſorrow: for thus the wickedſt on earth will confeſſe ſinne, and ſemble ſorrow for it. But this was *Dauids* ſorrow; he was not ſo deſtitute of minde, or ſo paſt himſelfe, as that he could not, or did not generally acknowledge himſelfe a ſinner in this time, but ſeeking to hide his particular ſinne, his ſorrow was but roring. 4.

This may, firſt, incite vs to examine our ſorrow, whether it be godly ſorrow or no, acceptable to God, and comfortable to our ſelues. *Vſe* 1.

How ſhall I know whether my ſorrow be godly ſorrow, or no? *Queſt.*

Know it by theſe rules: *Anſw.*

Firſt, godly ſorrow hath a right obiect, which is God himſelfe offended, and here is a difference betweene the ſorrow and ſenſe of the godly, and wicked, as in their ſickneſſe. The Lyon roares, and the beaſts feare: it is a fearefull thing to fall into the hands of God; therefore the wicked feare and ſorrow, becauſe God is become their enemie. Plainly: it is Gods power or Gods iuſtice, which makes them feare and ſorrow, before whom the Hills melt, and the Rocks breake aſunder, and the Earth burneth before his eyes, and who can ſtand before his wrath? And their ſorrow is for themſelues, that they cannot make their part good againſt him in holding of their ſinnes; ſelfe-loue is the mooner of their ſorrow: *Rule* 1. Infallible rules to diſcerne godly ſorrow by.

But the Church is ſicke of loue; that is, there is in the godly heart a ſenſe of Gods loue, and a motion towards God offended: In this heart, louing friendſhip with God, the griefe is, becauſe by ſinne it hath changed his loue into diſpleaſure. *Zach.* 12. 10. The Spirit being powred on them, they ſhall mourne for him; that is, when the godly ſhall come to ſee what euills and miſeries their ſinnes brought vpon Chriſt, and how odious their offences haue beene towards him (for it was not ſo much the Scribes, Prieſts, Romanes, and *Iudas*, that brought Chriſt to his death, as the ſinnes of the Elect:) then ſhall they weepe for him. The Spirit of God euer directs men to God.

1. *Sam.* 7. 6. The people of God are ſaid in the day of their faſt to draw water, namely, out of their hearts, and to powre it before the Lord; whereby is meant, that they wept bitterly for their offences againſt the Lord. *Pſal.* 51. 4. *Dauid* ſaith, *Againſt thee, againſt thee haue I ſinned*: hee needed not haue beene ſo much troubled for his ſinne, either for ſhame (for it was not knowne but to God alone) or for puniſhment; for none could call him to account: but this wounded him, he had offended his mercifull God. *Gen.* 39. 9. *Ioſeph*, being tempted to folly, ſaid, *How ſhall I doe this great wickedneſſe and ſinne againſt God?* the wrong, that he ſhould haue done his Maſter, was nothing in his eye to Gods offence: But *Iudas* ſorrowed not for his Maſter, but for himſelfe.

Rule 2. Secondly, as God is the obiect of godly ſorrow, euen God loued for himſelfe, ſo God is the Author of it, working it in nature; whereas worldly ſorrow is naturall, riſeth from nature, and tendeth to the preſeruation of nature, very little looking beyond: It lookes with *Cain*, more at puniſhment then at ſinne; preſent diſtreſſe more affects it then Gods indignation: but this is ſupernaturall, a plant of God, and an impreſſion of his finger.

Queſt. How may I know that my ſorrow is from God?

When

When it is wrought in Gods meanes, and they be ordinarily three: First, his Word : *Act.* 2. 37. *When they heard* PETER *say that, they were pricked in heart.* Secondly, his Rod. *Lam.* 3. 1. *I am the man that haue seene affliction in the rod of thy visitation :* this is the hammer, that beates the Word home to the head. Marke, I say, his Rod ; and to know it to bee his, besides the former we may take another note ; that it makes all other rods easie and light, and swallowes vp carnall vexation, as *Moses* his Serpent did the Sorcerers : when men lay on with their rods of indignities and iniuries, it will not suffer impatience, reuenge, moodinesse, that men refuse their meat and drinke, and part from their sleepe ; here is worldly sorrow ; now a dramme of godly sorrow, bewayling sinne, would weigh downe a talent of this. Thirdly, Gods Spirit is another principall cause, by whom God worketh godly sorrow in his children; therefore he is called the Spirit of mourning and supplication ; and this makes both the Word and the Rod effectuall, and this Spirit may bee seene in godly sorrow, strengthning, comforting, quieting, and refreshing the heart with inward ioy and contentment, and bowing it to obedience. *Answ.*

Thirdly, as godly sorrow comes from God, so it goes to God againe, and leads to God. The sorrow of the prodigall Sonne, after he came to himselfe, made him goe to his Father, with teares in his eyes, and repentance in his heart, and confession in his mouth ; *I will say to him, Father, I haue sinned against heauen, and against thee. Hos.* 5. 15. *Surely in their afflictions they will seeke me diligently.* Take heede of such sorrow for sinne as driues from God : if thy sorrow hinder reading, prayer, hearing, godly conference ; yea, if it bring thee not on thy knees and further all these, though it bee for sinne, it is from the Deuill : for godly sorrow keepes God in sight still. *Rule* 3.

Rule 4.

Fourthly, it is limited by God, it exceeds not the bounds of moderation; ſorrow for ſinne may not paſſe meaſure: for Gods Word doth bound it for the meaſure, which it may not goe beyond: now it is vnbounded and paſſeth the limits, firſt, when it vnfitteth the body, or mind to good duties, or to a good and chearefull manner of doing them: now God loues a chearefull giuer. He made the ſoule and body to helpe one another in his ſeruice; and as the body muſt not oppreſſe the ſoule by ſurfetting and drunkenneſſe, ſo the ſoule muſt not oppreſſe the body by pining and ouerthrowing the ſtate of it. Though wee muſt deſtroy the body of ſinne, that is, the luſts of it; yet we muſt not deſtroy the body of the man; for that is murther, and the way to runne into further ſorrow.

Secondly, when it maketh vs forget conſolation: *Heb.*12.5. *Faint not, when thou art rebuked of the Lord.* Griefe for ſinne muſt not ſwallow vs vp, 2.*Cor.*2.7. And the reaſon is, becauſe that ſorrow, which is not ioyned with ſome aſſurance of reconciliation, is ſinfull and faithleſſe; and where this is, there cannot but be conſolation: *Heb.*12.5. *Hee ſpeaketh vnto vs, as vnto children.*

Thirdly, when it exceeds in time, and wee ſuffer it to dwell with vs, and vpon vs; whereas if we ſorrow for a night, we muſt expect ioy in the morning, and feare, if we finde it not, that it is more our owne impatiency and corruption, then any other iuſt cauſe; for faith in his worke ſtill expecteth better, and hopeth ſtill.

Fourthly, when it takes away all ioy from a Chriſtian, euen while it is preſent, it is not godly ſorrow. Our commandement is, *Phil.*4.4. *Reioyce alwaies, and againe I ſay, reioyce.* Why is the Apoſtle ſo earneſt in doubling this precept, but becauſe he ſaw this Chriſtian reioycing ſo neceſſarie at all times, as without it no good duty can be done well, neither hearing, nor prayer, nor thankeſgiuing,

uing, whereof it is the ground? and againe, becauſe the godly, to whom the exhortation is directed, (for the wicked need not to be vrged to carnall ioy) are ſo beſet with trials, that if they doe not ſtill lift vp their dumpiſh hearts to the Lord, they cannot but be ouerwhelmed?

Obiect. But this is ſtrange, that wee muſt ioy euen in ſorrow; how can a man reioyce and ſorrow at the ſame time?

Anſw. Reaſons why Chriſtian ioy and ſorrow may and muſt ſtand together.

Indeede carnall ioy and ſorrow cannot ſtand together at the ſame time, but Chriſtian ioy and ſorrow can and muſt: for firſt, ſuppoſe the ſorrow be from without, in reſpect of thoſe perſecutions and afflictions that the godly are beſet withall, euen herein they haue a ſigne of bleſſedneſſe, a cauſe of reioycing, and a commandement ſo to doe, *Matth.* 5. 12. *Paul* and *Silas* ſang in the priſon, the Martyrs in the flames, and *Iohn Baynam*, as if hee had been in a bed of Roſes when he was at the ſtake.

Secondly, if the cauſe be inward, from ſinne and corruption, which is the moſt iuſt cauſe, yet euen then Chriſtian ioy may and muſt relliſh a godly mans ſorrow, in that by the pardon of ſinne hee hath eſcaped the wrath to come. If a man for ſome heinous offence were ready to ſuffer the moſt exquiſite torments that man could deuiſe, if his deare friend ſhould come with a pardon, but that will not ſerue the turne, vnleſſe hee put himſelfe in his place, and indure all that torment for him, here is cauſe of reioycing, that he hath eſcaped the torment, but of ſorrow, that by his wretchedneſſe his friend ſhould be ſo tormented. So it is betweene Chriſt and the Chriſtian. Or as if a man condemned to perpetuall priſon for debt, a ſuretie ſhould bee content to ſell his goods and lands to deliuer him; here is ioy for his deliuerance, but ſorrow, that he ſhould be ſuch a banquerupt and waſter, thus to vſe his friend.

Thirdly, is there not cauſe of ioy euen in heauineſſe, when the Chriſtian heart can conſider what a couenant and league of friendſhip he is entred into with the Lord?

how sweete must his loue bee to him now being a friend, that so loued him when he was his enemy, that he gaue his onely begotten Sonne to death for him, to remooue the curse of sinne?

Fourthly, is there not cause of ioy to thinke, that now, though I am troubled with sinne, yet I haue the Spirit of Christ, to witnesse my adoption, and to seale vp to me my priuiledge, to be called his sonne, and to become coheire with Iesus Christ? and in the meane time is euerie way mindefull of my good; so free-hearted, that aske what I will, that is good for me, I shall haue it, his eare is open to heare my moane, to fulfill my desires; and is preparing that great glory, whereby I shall in due time be like the holy Angels, euer beholding the face of my heauenly Father?

Rule 5. Fifthly, godly sorrow ends in God, it goes not away, but with sense of Gods loue and fauour, whereas the other departs with ceasing of paine and change of outward things. It is not the increase of corne, wine, or oile, that can content the hart, seased with godly sorrow, but onely when God lifteth vp the light of his countenance vpon it.

Rule 6. Sixthly, the fruit of godly sorrow is repentance neuer to be repented of, that is, a new life vnchangeable, a returne to God not to returne againe to folly; whereas hypocrites are purged, and forget they are purged, and so returne againe to folly.

By these notes try thy sorrow, whether it bee godly sorrow or no.

Vse 2. Secondly, if the sorrow of the godly for sinne be not alwaies godly sorrow, what shall we thinke of the wicked mans sorrow? How do the vngodly deceiue themselues, thinking, that when they cry aloud in their paine, and can speake some good words, that it is repentance, and that God heares them? But it is as the roaring of cruell Lyons, such as *Esau's*, when hee lifted vp a loud voice,

voice, and wept in the losse of the blessing, but kept reuenge in his hart, and could threaten his brothers death. *Hos.* 7. 14. the Lord calles it the howling on their beds, as Dogs and Wolues vse to doe in the sense of paine, and threatens, that when they call, he will not heare: as if he should say, Let them semble neuer so much feruency, it is but as the roaring of beasts out of the tumult of heart. If this noise had a good rise or ground, it were well, the sorrow were deepe according to the greatnesse of the euill: but it is onely the violence of affliction, that mooues this vehemency of affections, sense of paine, not sense of sinne, affecting of deliuerance, not of repentance.

Now the reason, why this sorrow is so helpelesse, is, because it stirres not the heart out, to seeke for reconciliation with God in Christ, and then the greatest pleasure must be in withdrawing themselues so farre, as they can from God, as *Adam* after his fall, could not endure the presence of God, but hid himselfe among the trees of the Garden. How can this sorrow end in ioy, which driues from the fountaine of ioy, and when as much comfort is taken in God, as a guilty felon taketh in the sight of the Iudge, who is to pronounce the sentence of death vpon him?

This is a heauie and comfortlesse sorrow, and the beginning of sorrows euerlasting; which yet many content themselues withall, as godly sorrow: but it brings repentance to bee repented of, and is a sorrow to be still sorrowed for; if there were no hell nor iudgement, a wicked man would neuer sorrow, his sinne hath no place in his sorrow, nor God offended.

Thirdly, is not the sorrow of godly men, alwaies godly sorrow, out of which they can reape ioy and comfort? how then can men reape any ioy out of carnall and contrary meanes? as many, being troubled with these grudgings of conscience, get them to worldly comforts, to *Vse 3.*

to thrust away the sight and memory of sinne; they get them into merry company, and suppose that by drinking, dancing, banketing, and gaming, they shall forget their griefe: but so doth he, that for a dropsie, drinkes a cup of cold water; he hath brewed his griefe, and drinketh his sorrow; his paine returnes, and he roares for it, and is worse then euer he was. And if euery sorrow for sinne ease not the sinner, then much lesse can the delight in sinne doe it.

Vse. 4. Fourthly, if euery sorrow for sinne will not remedie the sinne, which is of all other the most likely meanes, then let any thing in the world bee applied to the griefe of conscience, besides the right remedie (which afterwards *Dauid* findeth out) and it doth but inlarge the sorrow. *Dauid* had worne out much time in hiding his sinne, and had drawne all the couers hee could deuise, ouer his conscience: but all in vaine, his sinne returnes againe, and all his meanes are so farre from easing his griefe, that they increase it, and bring matter of roaring. So then, carry thy sinne in a cloud as long as thou canst, thy conscience will find it out and tell tales; then, finde out as many pretexts and couers as thou canst, to defend or diminish it, they are but figge-leaues, too short and thinne a couer.

Nay, couer all with an externall shew of Religion, and obseruance of outward worship, as *Dauid* did; yet the gash of thy sinne remaines as his did, it will at length bring such paine into thy soule, as will make thee roare, as though thy bones were broken. In one word, sinne cannot be couered, nor the conscience eased, but only by Christs righteousnesse obtained, and put on by faith and repentance, euery thing else increaseth matter of biting and accusation.

So much of the effects of hiding sinne, in changing the body, and roaring of the voice: Now of the continuance of the trouble.

For

VERS. 4. *For night and day was thy hand vpon me.*]

HEre is another amplification of the Prophets misrie and sorrow. It was no light sorrow, which pearsed to the marrow of his bones, and made him expresse it not in ordinarie cries and voices, but made him roare out more like a Lyon then a man. But this makes it sad and heauie indeede, that it was continuall, and without release or intermission. And the reason of all his sorrow, was the heauinesse of Gods hand.

Hand.] The hand, being a member of mans body, and the instrument of manifold actions, is referred to God, and signifies sometime, first, his effectuall purpose and counsell concerning things to be done: so *Act.* 4. 28. &c. to do whatsoeuer thy *hand* and counsell determined. Secondly, his actuall power, working all things according to that counsel of his will; so *Act.* 4. 30. so that thou stretch forth thy *hand*. And thus God hath a twofold hand. First, of blessing and protection, with which he filleth euery liuing thing; *Psal.* 104. 28. Thou openest thy *hand*, and they are filled. Secondly, a smiting or heauie hand; and this is twofold.

First, a *reuenging hand*, and so it is a fearefull thing to fall into the *hand* of the Lord. Secondly, a *correcting hand*, meant in this place, whereby he scourgeth & buffeteth his owne children. Now the sense of Gods power punishing or correcting, is called Gods hand: as 1. *Sam.* 5. 11. The *hand* of the Lord was sore at *Ekron*, because of the Arke: And an *heauie hand* in resemblance, because when men smite, they lay their hand heauier then ordinarie. Hence we may note three points of doctrine: first, that all afflictions are Gods hand. Secondly, that God laies his hand heauily often vpon his deare children. Thirdly, that God often continues his heauie

uie hand, night and day on them.

Doct. 1. First, *All afflictions are Gods hand*: *Amos* 3.6. *Shall there be euill in the Citie, and the Lord hath not done it? Isa.* 28.21. *The Lord shall stand as in mount Perazim, and bee wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act*: that is, execute his iustice which wee inforce him vnto, whereas shewing of mercy is familiar to his nature, more proper and familiar to him: he is loth to reuenge, as in mount Perazin *Dauid* did vpon the Philistims, when he smote them, and called the place the Mount of diuision, 1. *Chron.* 14.11. or as in Gibeon, when he slew the Canaanites with haileſtones, and made the Sunne and Moone stand still, till *Ioshua* had slaine them all, *Iosh.* 10. 12, 13. 1. *Cor.* 11.32. *When wee are iudged, wee are chastened of the Lord.*

Reas. The reasons hereof are these:

1 First, they are from Gods hand purposing and ordaining them: *Rom.* 8.29. *Wee are predestinate to be like the image of Christ*; that is, in suffering. 1. *Thes.* 3.3. *No man should be mooued by these afflictions: for your selues know, that we are appointed thereunto.*

2. Secondly, they are from Gods hand *executing* them, as *Isaiah* 45.7. *I make peace, and create euill, I the Lord doe all these things.* So also *Genes.* 45.8. *Ioseph* said to his brethren, *God sent me before you. Iob* confesseth the like, *Chap.* 1.21. *The Lord hath giuen, and the Lord hath taken away*, 2. *Sa.* 16.11. *The Lord bade* SHEMEI *to raile vpon* DAVID: *Hosea* 6.1. *He hath spoiled, and he hath smitten.*

3. Thirdly, afflictions are from Gods hand *ordering* and *disposing* them: first, in their causes, circumstances, kinds, manner, measure, and time both of their beginning and ending.

Secondly, in their ends and issues, which are, first, his owne glory in manifesting his mercy, iustice, wisedome, power,

power,&c. Secondly, the euerlasting saluation of his children, whilest by afflictions,

First, he stops them in their course of sinne, as with an hedge of thornes, *Hos.*2.6. that they should not breake ouer into the pleasant pastures of sinne, therein to be fatted to the slaughter.

Secondly, hee brings them to a true hatred of sinne, when they taste the bitter fruite of it.

Thirdly,to the exercise of mortification, and desire of heauen and heauenly things: and thus they are iudged of the Lord,that they may not be condemned with the world.

Obiect. Yea,but afflictions are euill in their nature, the curse of sinne,and flashes of hellish torment; so the Lord calls them euil,and makes the daies of the afflicted euill, they are enemies to the ioy, peace and comfort, which the godly at length shal eternally enioy; how then can they be the hand of God?

Answ. True afflictions are in their nature euill,but not euill so simply and absolutely,but that there is some respect of good in them: for, first, as they proceed from the chiefe good, whose will is the chiefe rule of all good, and euery thing is therefore good,because he willeth it, thus are afflictions good; yea, euill of sinne is so farre good,as it is willed by God.

Secondly, as they are punishments inflicted by a righteous iudge, they are good: thus all execution of iustice vpon *Pharaoh*, *Saul*,&c.is good.

Thirdly,as they are chastisements,comming from the *hand* of a mercifull Father vpon his children, they are good: for a father doth good, and his dutie in correcting his child.

Fourthly, as they are ouer-ruled by Gods wisedome and power, they are good; not onely harmelesse, but profitable, and by his blessing, are meanes to draw vs neerer the chiefe good, by furthering both our graces

ces heere, and our glorie heereafter.

Fifthly, as they are ſanctified by Chriſt, they are good: for had they been ſimply euill, Chriſt had not been ſo laden with them: but as himſelfe was conſecrated by them, ſo himſelfe conſecrateth them to the wholeſome vſe of all beleeuers: and ſo they are finally good, becauſe they are a part of that ſtraite way, that leadeth vnto life.

Obiect. How afflictions can bee Gods hand, when the deuils hand, or wicked mens be in them.

But how can afflictions bee the hand of God, when ſuch wicked inſtruments, as all wicked men, and the diuill himſelfe, band themſelues againſt the Church?

Anſ. Very well: for firſt, it is not againſt the honor of the Iudge and courſe of iuſtice, that ſome baſe ſlaue bee vſed for the hangman and executioner.

Secondly, it cannot preiudice the iuſtice and goodnes of God, but rather magnifies his wiſedome and power, when by the moſt wicked wiles of the diuell and his inſtruments, he brings his owne righteous will to paſſe; here is a mightie worke of God, that can draw light out of darkeneſſe.

Thirdly, it exalteth his iuſtice in the ouerthrow & iuſt deſtruction of ſuch as exerciſe their malice againſt his ſeruants: for while they hate and maligne them vniuſtly they heape vp coales vpon their owne heads.

Vſe. 1. This teacheth vs, that we muſt with the Prophet acknowledge euery affliction befalling vs, to bee Gods hand. It is eaſier to feele a ſorrow, then to conceiue or ſee Gods hand inflicting it: men thinke it enough, in generall to ſay and beleeue, that the world, and all things in it are ruled by Gods prouidence: but, come to applie it to this or that particular, there they faile. If proſperitie come vpon vs, and things fall to our minde, wee can thanke God: but when the croſſe comes, we are willing to ſee any thing but God: then we runne vpon inferior cauſes; either we are wronged by wicked men, or it came by our own ouerſight, or by the vnconſtant wheeling

ling about of worldly things. As if a man beaten ſhould altogether looke at the ſtaffe, wherewith he is ſmitten, and not at the hand mouing and ruling it: or as the fooliſh Curre bites at the ſtone, and looks not after the thrower.

Neuer ſeuer thy croſſe from Gods hand, though there be neuer ſo many inſtruments: *Ioſeph* looked beyond his brethrens ſinne, and ſaid, *The Lord ſent me before you*; *Iob* beyond the Sabeans and Chaldeans robbing and ſtealing, and ſaid, *The Lord hath taken away*; *Dauid* beyond *Shimeis* wickedneſſe, and ſaid, *The Lord hath bidden him.* Chriſt himſelfe looked beyond the Phariſes, Prieſts, Iewes, *Iudas*, and the ſouldiers, to his Fathers cup, which he muſt drinke. *Iohn* 18.11. So, if we can ſee Gods hand, the affliction will be borne meekely: but if we gaze on men or meanes, it will be intolerable, and we muſt needs breake patience. 1. *Sam.* 6.7. The Philiſtims would trie, whether Gods hand ſtrucke them, or it was a chance, thou needſt not doe ſo.

But may we not looke at ſecond cauſes? *Queſt.*

Yes, but not as the hand, but as rods in the hand of God: as *Iſai.* 10.5. *Aſhur* is called, *the rod of Gods wrath*: and whileſt ſuch rods ſerue our heauenly Father, in chaſtizing his children, and amend them, themſelues are torne in peeces, and worne to the ſtumpes, and quickely after caſt into the fire. For a man therefore to flie vpon wicked men, and to complaine of them, is, rather to confeſſe their ſinne, then his owne; and to ſhew, that he knoweth, what was their dutie better then his owne. To fret and ſtorme at ſecond cauſes were, as if a man deepely wounded, ſhould chafe at himſelfe, becauſe hee auoided not the blow, or ſhould fal to biting the ſword that ſtickes in his fleſh, whereas his buſineſſe were to plucke it out, and runne to the Surgeon. *Anſw.*

Let vs therefore conſider of theſe three things. Firſt, that all power is from God, and in his hand.

Secondly,

Iohn 19.11. Secondly, that none haue any power against vs, but from aboue.

Thirdly, that the iust Iudge of the World would not afflict vs, if there were no cause in our selues.

Vse 2. Secondly, heere is a notable ground of patience, in that our afflictions are the hand of God: 1. *Pe.* 5.6. *Humble your selues vnder the mightie hand of God*; that is, with meekenesse and silence buckle and bow vnder it: for,

First, it is his hand, who is infinite in glory, power and Maiesty, and may dispose of his owne as he pleaseth: and it is to no purpose to struggle by murmuring, or impatiencie, to get out of his hand.

Secondly, it is the hand of our Father; thus Christ sustaineth himselfe, *Ioh.* 18.11. *Shall I not drinke of the cup that my Father hath giuen me to drinke?* It is a cup, a measure, tempered and measured by our Father; if it be a little bitter in the top, the bottome will haue a pleasant farewell; it is giuen vs of him to drinke, and therefore we must needs drinke it.

Thirdly, it is the hand, that shall not be further stretched out to smite, then it shall be to saue vs: this comforted the Church, *Isa.* 59.1. *Behold, the Lords hand is not shortned, that it cannot saue*; the same *hand* that imbraceth the Church, is vnder her head, *Cant.* 2.6.

Fourthly, the Saints grounded their patience hereon, *Psal.* 39.9.10. *I was dumbe, I opened not my mouth, because thou diddest it: Remoue thy stroke away from me, I am consumed by the blow of thine hand.* So *Isa.* 38.15. *Hezekiah* rested himselfe on this, *What shall I say? hee hath said it, and he hath done it*: and *Eli*, 1. *Sam.* 3.18. *It is the Lord: let him doe what seemeth him good.* Also 2. *Sam.* 15.26. If he say, *I haue no delight in thee, loe, here am I, let him doe to me as seemeth good vnto him.*

Vse 3. Thirdly, if all afflictions be the *hand* of God, then we see whither to goe for release, we cannot expect it at the *hands* of men or Angels, but from God; none can take

off

off Gods *hand*, but himselfe, *Hos.* 6. 1. *Come, let vs turne to the Lord; he hath spoiled, and he will heale vs; hee hath wounded vs and he will bind vs vp: Iob* 10. 7. *there is none that can deliuer out of thine hand.*

How doth the Lord rebuke those, who will not acknowledge the hand that smites them? *Isa.* 1. 5. *Wherefore should ye be smitten any more? yee will fall away more and more, yee seeke not vnto me.* *Asa* insisted in the hand of the Phisician to remoove Gods hand: but his example teacheth, that euen lawfull meanes must not preuaile against Gods *hand*: where God himselfe is not chiefly sought, men goe no further then the hand of a man oppressing them, and seeke deliuerance that way; which is as if a malefactor should seeke to the executioner, and not to the Iudge, who hath power to pardon, or repriue or hang him.

Others runne vnto vnlawfull and wicked meanes, to the Witch, the Wise or Cunning man and woman, who are no better then diuels incarnate, and yet are more sought to, euerie one of them, then all the Ministers in a Countrie, as though all the deuils or gates of hel could stirre Gods hand, or breake his arme.

Oh, but they doe good and helpe vs. *Obiect.*

Indeed God permits them so to doe, to mens further hardening, and remooueth one hand that is sensible, to lay on one which is farre heauier; the deliuerance is by breaking the prison, to be clogd with more burdensome fetters. The generall rule for all troubles, is *Psal.* 50. 15. *Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* *Answ.*

Fourthly, in all deliuerances out of trouble, repaire to God with thankefulnesse, who hath remooued and staied his hand; so did *Moses*, *Exod.* 15. 1. So did *Hezekiah*, *Isa.* 38. 18. 19. 20. and so did the nine Lepers. Thankefulnesse is the onely impost, that God requires at our hands. So much of the first point. *Vse* 4.

Doct.2. Gods hand is often heauie vpon his owne children.

Secondly, *God laies his hand heauily often vpon his owne deare children*, as here vpon *Dauid*, & vpon *Iob*, *cha.6.2. Oh that my griefe were throughly weighed, & my calamity laid in the balances together! it would be heauier then the sand of the sea, &c.* So also *cha.16.12,13. He hath taken me by the neck, and beaten me, and set me as a mark for himself: His archers compasse me round about; he cutteth my reines, and doth not spare, & powreth my gall vpon the ground. He hath broken me with one breaking vpon another, and runneth vpon mee like a Gyant.* All which phrases imply: first, that his inward and most noble parts were afflicted: and secondly, that God in his sense was become his enemie, and could not be more fierce against him then he was. *Isa.38.15. Hezekiah* complains, that God had bruised all his bones like a Lyon. *Psal.6.3. Dauid* shewes, that his affliction was violent both in his body and soule: *My bones tremble* (saith he) *and my soule is sore vexed:* and *Psal.116.3.* hee affirmes, that the paines of hell had caught hold on him, that is, such temptations, distresses and horrors, as most neerely resembled the very paines of the damned. What a heauy hand was that vpon *Ionas*, when he was cast into the sea, and was in the Whales belly three daies and three nights, when he cried out of the belly of hell, and said, that he was cast away out of Gods sight?

Quest. And why doth the Lord lay such heauie things vpon his children?

Answ. For sundrie Reasons.

Reas. 1. First, there is deepe corruption lurking in the best, who not seldome are cast vpon so dead a sleepe of securitie, that they cannot be wakened with a little shaking, till by most grieuous afflictions the Lord breake their bones, consume their strength, and bring them into such griefe and paine, as sets them a roaring. A wonderfull thing, that those, that haue tasted the sweet loue of God in Christ, which should alwaies allure them, and remaine as a prouocation and perpetuall spurre to follow after God,

God, ſhould ſo far be carried back with luſts, as that vnleſſe God ſeek them out, and whip them home with ſharp ſcourges, they were likely to periſh with the world. Let vs ſee in our example: *Dauid*, deare to God, hauing not ſhaken off the delight of his ſinne, would couer it, if he could from Gods eyes: (for he cannot peaceably inioy that ſinne, which hee thinkes God ſees;) but God makes him know, that he ſees it, and becauſe ſmal checks of conſcience will doe no good, he laies on to the breaking of his heart with his bones, and ſpares not for his roaring. It is our owne fault, that wee need ſo great croſſes to ſubdue ſo great corruptions: for as the vntamednesſe of ſome colt is ſuch, as if he be not ſore ridden and beaten, he would neuer be broken; ſo is it with our corrupt natures, which as hard knots muſt haue hard wedges.

Secondly, ſmaller troubles haue often a ſmaller work, 2.
ſmall things cannot make great hearts ſtoope, a ſmal fire will not purge away droſſe from gold, but it muſt bee quicke and pearcing; a ſmall wind doth not fan away the chaffe of vanitie, a ſmall correction or ſmart makes the child more froward, till ſounder correction ſubdue him; ſmall trials doe not ſo exerciſe faith, nor ſend men out of themſelues to God: for as none for the ſcratch of a pinne, or a little headach, will ſeeke to the Phiſician or Surgeon; ſo a ſinner in ſmaller grieuances of the ſoule will ſcarce thinke he needs goe to God. *Iob* 33. 14. *God ſpeakes once or twice, and then makes the obſtinate ſicke with ſmiting them, he will haue his blowes felt*: the ſtrong purgation at laſt worketh out moſt health and ſoundneſſe.

Thirdly, the greater the affliction is, the more odious 3.
doth ſinne appeare to bee vnto God; a ſtrong poyſon muſt haue a ſtrong antidote: the more the godly are ſtriken downe for ſinne, the more are they ſtirred vp to godly ſorrow, to hatred of it, to zeale againſt it, the better and more watchfully do they preuent ſinne to come,

and looke better to themselues: as a good Physician oftentimes letteth blood, not to make a man sicke, but to preuent sickenesse.

4 Fourthly, the greater the tryall is, the better experience haue they of themselues: for first, God afflicts the body heauily, but it is for the soule; the soule would neuer perceiue the owne euill, but for the euil of the body, nor feele the miserie but by the body.

Secondly, in great trials there is experience of a great combat betweene the flesh and the Spirit; where any faith is, it will lift vp the heart in inuocation, silence, and an expectation of the good hand of God: but the flesh will be complaining of Gods absence, desertion, and deferring his hand and helpe: here is sense of the spirits willingnesse, and the weakenesse of the flesh.

Thirdly, there is great experience of their graces in great trials, that both themselues and others may take knowledge of their constancie and patience. Thus *Iob* was made a mirror of patience, and a patterne of constancy, which he could not haue been, if the trial had not been so sharpe as it was. Then the Mariners skill is best tried, when the tempest is vehement; and the valour of a Captaine is best seene in the hottest skirmish.

Fourthly, in great trials, there is great obseruation of Gods dealing, of the comforts of God, and of the strength of God, and therefore the Lord brings many of his, as it were, vpon the stage and theater of the world, that they may be instruments of his praise, and may by their experience be able to teach others, how they shall finde God in affliction: for as one piece of yron cannot be soldred and fastned to another, vnlesse both be made red hot, and beaten together: so one Christian cannot be so soundly affected to another, vnlesse both haue had experience of the like miserie.

5 Fifthly, Gods children haue great afflictions, and are pressed with an heauie hand, that God himselfe may be clearely

cleerely seene to bee their deliuerer, when in the eyes of all flesh they are lost; therefore they see themselues in the red Sea of affliction, and in a wildernesse of temptation, and sometimes with *Ionas*, in their owne and other mens sense, drowned in the bottome of the sea, in the belly of the Whale, that as *Lazarus* lay foure dayes in the graue, that Christs power might bee manifested in raising him: so also may the goodnesse of God, who after two daies will reuiue vs, and in the third will raise vs vp. *Heb.6.2.*

Sixthly, as great afflictions make way for abundant mercy from God to vs, so also for abundant thankes from vs to God. If one cure a trifeling matter, it neither so bindes the patient, nor yet commends the Physician: but if any be cured of some deadly, and almost-vncurable desease, then we professe we could neuer haue met with such a Phisician in all the world againe, and we are accordingly thankefull. 6

Seuenthly, were it not for great afflictions, we could neuer know the power of Gods Word in quickning vs, chearing and comforting vs in them, that it is the Word of life, is most euidently seene in death it selfe.

First then, let vs hence take a view of the wickednesse of our nature, and of the working of it, euen after our calling and conuersion, and cease to wonder, that the Lord often brings violent afflictions vpon his owne children, which he sees most necessarie to awake them out of their slumbers, and quicken them to their seeking of sound peace and reconciliation. *Dauid* himselfe, before hee was afflicted, went astray like a lost sheepe. *Vse* 1.

Secondly, we may learne hence, that vehement afflictions, and Gods heauie hand is no signe of his hatred to his children; good *Dauid* had Gods heauie hand lying sore vpon him. For, *Vse* 2. Gods heauy hand no signe of hatred to his children: Why.

First, all outward things fall alike to all, and no man knoweth

knoweth loue or hatred by the things that are before him: *Eccles.*9.2.

Secondly, in iudgement hee remembreth mercy, *Hab.*3.2. and afflicteth in measure, though our sinnes haue beene beyond all measure, and deserue, that our crosses should be so too: *Isa.*64.9,12.

Thirdly, his wisedome knoweth the due quantitie and proportion that will doe vs good, and though there wants no will in Satan and wicked men to passe it, yet the miserie shall not exceed Gods limit, who hath said to the proud waues, *Hither shall ye come, and no further.*

Fourthly, he hath a seuerall measure for the godly and the wicked: for his children hee measureth iudgement according to their strength, to the wicked according to the measure of their sinnes: but as the best garden and flowers lye open to stormes and haile to fall on them as well as the wildernesse, so the dearest of Gods Saints to afflictions.

Vse 3. Thirdly, if the Lord chastize, and punish his children so heauily, the whole burthen of whose sinnes Christ hath borne in his body on the crosse, where shall the wicked and vngodly appeare, 1.*Pet.*4.17? How heauie shall his hand lye on those, who with high hand sinne against him? the weight of the mountaines shall be nothing to it; to which they shall say, *Fall vpon vs, and couer vs.* If the way to heauen be so strawed with crosses and heauinesse, what is the way to hell and of wickednesse strawed with, but woes and curses? Shall not many prayers and teares, much sorrow and strife against sin, nay nor the request of the Spirit, and the intercession of Christ, keepe off such bitter things from them, who seldome, and not without some resistance breake out? What then shall become of those, who neuer pray, neuer sorrow for sinne, but sell themselues to commit wickednesse? if infirmities be so lashed, what shall rebellions?

If

If weakeneſſes in his children, what ſhall wickedneſſe in his enemies?

Fourthly, this admoniſheth the godly not to bee too much diſcouraged, if they lye vnder an heauy hand: but conſider of theſe foure things, *Vſe 4.*

First, that to expect continuance of outward proſperitie, is earthlineſſe, or ſelfe-loue, yea, a meere folly, ſeeing it is a priuiledge of the Church triumphant. 1

Secondly, that through many afflictions, we muſt enter into the Kingdome of God, *Acts* 14 22. and therefore that there is more cauſe of diſcouragement in the want of them, then in their preſence. 2

Thirdly, that no new thing befalls them: *Dearely beloued* (ſaith Saint PETER) *thinke it not ſtrange concerning the fierie triall, which is among you to proue you, as though ſome ſtrange thing were come vnto you: But reioyce, inaſmuch as yee are partakers of Chriſts ſufferings, &c.* 1. *Pet.* 4. 12, 13. 3

Fourthly, conſider, that neither our vnhappines is to be meaſured by the things of this life, nor our happines: for then of all men were we moſt miſerable; neither let vs thinke wicked men to be happy by outward wealth, &c. ſeeing ſuch things are caſt vpon all in common, both proſperitie and aduerſitie. 4

Fifthly, we may hence obſerue a difference betweene Gods heauie hand on the godly, and on the wicked: for howſoeuer, theſe afflictions on both are all one, if wee conſider, *Vſe 5.* Differences betweene Gods heauie hand on the godly, and on the wicked.

First, the matter of them: ſecondly, the threatning of the law, laying them as puniſhments of ſinne vpon euerie one offending: and thirdly, in reſpect of ſence and feeling, as there is no difference betweene the ſmart of ſlaues and of ſonnes. Yet there is much difference:

First, in the *perſon inflicting* this heauie hand, who is to the one as a ſeuere Iudge that ſmites out of the rigor of iuſtice, but to the other, as a gracious Father, out of loue

correcting them: with the one he is angrie out of his affection and disposition, hating sinne, and reuenging for it; with the other, onely in their sense and apprehension.

2. Secondly, they differ in the *persons bearing* this heauie hand: the one is gold, not consumed in the fire, but accepted through Christ, and made more pure and bright by the fire of afflictions; the other refused, ordained to hatred, and as drosse wholly consumed with this heauy hand; vessels of wrath were neuer in Gods purpose intended to be refined by afflictions.

3 Thirdly, there is a difference in *Gods end and aime:* the one he laies his heauie hand on, to destroy the very person for the sinnes sake, and his quarrell is against the partie; on the other, to destroy sinne for the persons sake, and his quarrell is onely to the sinne: on the one, to satisfie his iustice, because they haue offended already; on the other, to signifie his mercy, and to preuent future offences.

4. Fourthly, they differ in the *fruit* and *issue* in both. In the one by afflictions, their corruptions breake out more; as wind increaseth the flame, and oyle (though liquid) cooles not, but more heateth the furnace: so the wicked are the worse for afflictions, they fret and murmure and repine: but the godly are bettered by them, they acknowledge the hand, exercise patience, prayer and praise, and are daily more and more purified, constantly waiting on God, till he increase their strength, or decrease their crosse. In the one it is as the lightning, which sets the house on fire; in the other as the lightning, to purge the corrupted aire of our hearts.

Doct. 3. God laies an heauie hand a long time vpon his owne children.

The third doctrine followes, and that is this, namely, that

God laies his heauie hand vpon his children a long time, and with much continuance night and day, as *Dauid* saith and felt it: the truth hereof we may see in particular persons and in Churches.

First,

First, the troubles of *Iob* were long and paineful night and day, as *chap.* 7. 13. *When I say, my bed shall comfort me, then thou fearest me with dreames.* And *Verse* 19. *Thou wilt no let me alone, till I can swallow my spettle.* Good *Hannah* carried not onely the burthen of barrennes, but also of vexation and affliction by *Peninnah* many yeeres, as the Text prooueth, 1. *Sam.* 1. 7. A daughter of *Abraham* was bowed by Satan 18. yeeres, *Luk.* 13. 8. Another woman that had an issue of blood 12. yeeres, was cured by Christ, *Luke* 8. 43. good *Æneas* was sicke of the Palsie 8. yeeres, *Act.* 9. 33. and a man that was lame 38. yeeres by the poole of *Bethesda*, was *cured*, *Iohn.* 5. 5.

Secondly, the whole Church hath felt long and tedious smartes: *Lam.* 3. 3. Surely he is turned against mee, he turneth his hand against me *all the day.* The children of Israel were in Egypt 400. yeeres, and 70. yeeres in Babylon. The ten generall persecutions lasted almost 300. yeeres. And why is this so?

First, sometimes Gods children in their falles harden their hearts, and grow stiffe in their sin, which was *Dauids* case here, and then the Lord hardneth himselfe to grow stiffe in displeasure; as *Leuit.* 26. *If yee walke stubbornely against mee, and will not obey mee, I will then bring seuen times moe plagues vpon you according to your sinnes.* Oftentimes GODS children would sit silent, if the Lord would bee as silent as they: but whom hee loues, hee will bring backe the way that they are gone, and great hearts (we know) will not stoope for a little. *Reas.* 1.

Secondly, Christ hath not taken away the lingring of trials, but the malignitie and poyson of them; yea, himselfe through all his life was a man full of sorrowes: and we must not looke to be better; hee deserued them not, we haue. 2.

Thirdly, God would haue vs in the continuance of our trouble, to see the continuance of our sinne; were our correction alwaies short, we would not bee perswaded 3.

of

of the greatneſſe of our ſinnes. Plaiſters vſe to continue, and not fall off till the wound be cured; and if a right vſe of afflictions were attained once, a ioyfull iſſue would ſoone follow: but ſome luſt is not denied, and that addes a ſting vnto them.

4 Fourthly, God by the continuance of his hand would hold vs in a continuall exerciſe of grace, as of humilitie, faith, patience, prayer, repentance, &c. it being with a godly man, as one that hath a precious Iewell, which he is carefull to keepe in his hand, ſo long as hee watcheth, none can get it from him: but when he ſleepes or ſlumbers, his hand opens, and it falls out, any man may haue it. By continuall blowing, the fire is kept in, but it dies by diſcontinuance.

Yea, grace is not onely held on worke by affliction, but is alſo by the ſame brought forth into example, as *Iobs* patience, and the Canaanitiſh womans faith, *Mat.* 15.23. Chriſt was not ſo inſtant in repelling her, but ſhe was as conſtant in faith, prayer and humilitie. And hence it is, that the Lord commonly laies not ſo heauie a hand vpon bruiſed reeds, weake Chriſtians: but often deferres helpe to thoſe, that are ſtrongeſt in grace, and deareſt to himſelfe; as men put the greateſt timber, and the heart of the Oake to the greateſt ſtreſſe. *Abraham* ſtaies for the promiſe, till the performance is impoſſible in nature, becauſe hee muſt be a Father of the faithfull. *Iaacob* waites fore the promiſe aboue 20. yeeres, and is a ſeruant, and a ſtranger, before he enioy *Canaan*. Who were they that cried, *How long, Lord how long? how long wilt thou forget me? and ſhall I neuer bee remembred? hath God forgotten to bee mercifull? hath hee ſhut vp his tender mercies in diſpleaſure? Pſal.* 77.7,8,9. And, *My God, my God, why haſt thou forſaken me?* Theſe were the voices of the deareſt ſeruants and ſonnes of God.

5 Fifthly, the longer the Lord delaies deliuerance, the more comfortable will it bee when it comes: the hard-

lier

lier we get a thing, the surelyer we keepe it; that which we procure by many prayers and teares, we keepe more carefully, and make meere account of; whereas lightly come by, lightly set by. The euill we hardly auoide, we are more watchfull against for afterward, whereas a disease soone cured is not much cared for, to preuent it.

Sixthly, and lastly, God by the continuance of his heauie hand vpon his children, would haue vs acknowledge how heauy and continuall those torments are, which are prepared for impenitent persons. If repentant sinners be laid vnder such lingring euills in this life, what shall the wicked and vngodly endure? If the Lord shew himselfe so stiffe to his children, that often he will not be intreated of a long time, how will he pursue the hard-hearted sinner, that still stiffeneth his necke against him? surely his wrath shal abide, and settle vpon such, and come vpon them to the vttermost. 6

But how will all this stand with those many places of Scripture? as that the Apostle calles our afflictions light and momentany, 2. *Cor.* 4. 17. and that God endureth but a while in his anger, *Psalm.* 30. 5. and that for a moment he hides his face, *Isa.* 54. 8. doth not both this text and our owne experience shew, that they be long and tedious? and therefore I am either no child, or else God may lay tedious euils vpon his children. *Obiect.*

First, euills cannot be long, where life is so short as a spanne: if our daies be euill, yet are they but few, saith *Iaacob*. *Answ.* 1. How long afflictions are but short

Secondly, they are long to sense, but not to faith, though they last al the life, faith expecteth a blessed fruit, and is supported by patience. 2 and momentany.

Thirdly, they are long, if they be compared with the continuance and terme of our life: but not long, if they be compared (as in that place of the Apostle they are) with that eternall glory, and neuer-ending happinesse which followes them. This is Gods Arithmetike, 3

with

with whom a thousand yeeres are but as one day.

4. Fourthly, afflictions are long, if wee looke at themselues alone, and not at our sinnes; but compare thy sufferings for weight or continuance with thy sinnes, thy afflictions with thy transgressions, and they will seeme short and light.

5 Fifthly, they would not onely seeme, but also be long indeed, if we should not see Christ in them, lightning and shortning them: but when we see Christ sanctifying our lingring afflictions and sorrowes, and carrying away the eternitie of them by his suffering, which was short for time, but infinite in merit, then they are short indeede, euen a moment, seeing they last but a part of this life, the whole being but short and momentany.

Vse 1. First then, those who are neere vnto God, haue no reason to flatter themselues, or beare vp themselues vpon his fauour, when they embolden themselues to sinne against him. For he lookes to be glorified in them that come neere him: and though hee take not away his grace, yet he will scourge them with such rods, as they shall thinke him to breake their bones.

Vse 2. Secondly, if Gods hand be on thee, which thou wouldest haue remoued, take heed of delight in sinne, or coldnesse in goodnesse, harden not thy selfe in thy departure from God; for then thou shalt surely find him hardning himselfe, and walking stubbornely against thee.

Vse 3. Thirdly, in lingring euils iudge thy selfe, and thy lingring in sinne: if the Lord were not mercifull to vs as he was to *Lot*, we would neuer go out of our Sodom; and therefore all this is righteously vpon vs.

Vse. 4. Fourthly, this serues to comfort the godly, who are longer exercised with trials, both inward and outward: Oh they thinke God neuer dealt so with any, and crie, How long, Lord? and will he neuer be more intreated? Yea, but stay a little.

First, know that Gods waies are aboue the reach of flesh

flesh and bloud. Secondly, compare thy sufferings with thy sinnes, & thy afflictions with other godly mens, yea, with Christ, the deare Son of God, thē thou wilt see, that no affliction hath befallen thee, but as great or greater hath befallen thy fellow-members, and thy Head also. Thirdly, know this for certaine; were health, peace, and prosperitie as good for thee as troubles, thou shouldest haue it, but thy present estate is best for thee: and doth God enuie that to his children, which he throwes to his enemies? see wee not numbers, that it were better for them to be bound on their beds, and perpetually sicke and bedrid, then to abuse their health and strength as they doe? hast not thou also abused thy health, peace, &c. and thereby forfeited them?

Selah] An Hebrew word. Some thinke it to bee a note of Musicke, because it is most vsed in Meeter or Song, and the Iewes put it in the end of their Epitaphs either *Selah* or *Amen*. Some take it for a note of perpetuitie, in the praise of God, for *euer* and *euer*. Some for a word of asseueration, for *verè* or *Amen*. It is most probable, that it was a note of intention, or lifting vp of the voice, comming of the roote *Salal*, *to lift vp*: for where-soeuer it was met with, the Singers were to exalt their voices, signifying, that here was required more, then ordinarie intention of the mind and consideration: Where this note is, al things are worthy more speciall obseruation. And it is here added, as *Bucer* saith, first, to shew what a torment it is, rightly to feele the burden of sinne. Secondly, what weight this doctrine hath, and how worthy it is of our consideration.

Maximè. Tremell. Attollere. Vatabl.

VERSE

VERSE 5.

Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe, my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſin. SELAH.

NOw wee come to the ſecond branch of *Dauids* experience, in the ſenſe of Gods mercy hiding his ſinne: the meanes to come by it was acknowledging, not hiding, *confeſſion*; the ende hereof, *remiſſion.*

The former hath theſe foure parts,
1. The time, *Then.*
2. The ground, *I thought*, or, *ſaid.*
3. The matter, or what he will confeſſe, his, *Sinne, Iniquitie, Wickedneſſe.*
4. The manner,
   1. In reſpect of God; *to thee.*
   2. Of himſelfe; *againſt my ſelfe.*

The latter, which is the fruite of all, in theſe words; *And thou forgaueſt*, &c.

Then I acknowledged my ſinne]

WHen I was in ſuch perplexitie all day and all night, then, and not before. Hence wee may learne, that

Doct. Senſe of miſerie muſt goe before ſenſe of mercy.

The ſenſe of miſerie muſt goe before the ſenſe of mercie. God firſt called *Adam*, and ſaid, *Adam, where art thou?* in what eſtate? and then promiſed him a Sauiour, *Pſal.* 126.5. *They that ſow in teares, ſhall reape in ioy. Mat.* 5.4. *Bleſſed*

Bleſſed are they that mourne: for they ſhall be comforted. *Prou.* 28.13. *He that confeſſeth and forſaketh his ſinnes, ſhall finde mercy.* *Pſal.* 51. DAVID, before he could be reſtored to the ioy of his ſaluation, had a deepe ſenſe of his ſinne, a deepe ſorrow and touch of conſcience for it.

And good reaſon that this ſhould be ſo: for

Reaſ. 1. Firſt, touch of conſcience, though it be no grace, yet it is a preparation to it, and makes way to it, as the needle to the thread: and the Diuines call it truly a beginning of grace, that is, of *preparation, not of compoſition.* And indeed, till legall feare hath through ſerious ſenſe of ſinne made a man feare euen for puniſhment, and deſpaire in reſpect of himſelfe, he is neuer in earneſt ſtirred to conſider of, and much leſſe to deſire, the promiſe of ſaluation, publiſhed and propounded in the Goſpell. And hence the Lord, partly by his Word, doth driue men to their wits ends, as *Acts* 2.37. at *Peters* Sermon, the conuerts ſaid, *Men and brethren, what ſhall we doe?* and partly by his works vpon them, as the Iaylor, *Act.* 16.29,30. and *Manaſſeh*, 2. *Chron.* 33.12,13. God binds him in chaines, and ſends him to Babel, and in his captiuitie he humbled himſelfe, and ſought the Lord; when he was in affliction, ſaith the Text.

2. Secondly, the promiſe is made onely to the hungrie, that the Lord will fill them with good things, *Lu.* 1.53. Now till a man come to ſee his miſerie by ſinne, hee can neuer get out of himſelfe, he neuer ſees in what neede he ſtands of Chriſt, he hungers not, nor thirſts after him and his merits, he prizeth not his blood, and therefore is without any part in him, becauſe hee is not capable of him. *If any man thirſt, I will giue him to drinke of the water of life,* ſaith our Sauiour, *Iohn* 7.37,38. ſee *Iſa.* 55.1. A begger, ſo long as he hath any thing at home, cares not greatly for ſtirring abroad; and ſo long as we finde any content in our ſelues, and ſee not our vtter beggery, and that how without Chriſt wee are readie to ſtarue,

we

wee are but weakely importunate with him.

3 Thirdly, the heart of euery man by nature is like a fellow field, which must be ploughed vp, rent, and harrowed, before the seede of God come there; hee sowes not among thornes, nor will cast in his heauenly seed of grace or comfort, till our furrowes be ploughed, neither can all this renting and ploughing be without sense of paine. For this purpose hath the Lord set vp a ministrie in the Church, to charge men with their spirituall sicknesse, and speciall sinnes, as he sent *Nathan* to tell *Dauid*, *Thou art the man*; and as Christ himselfe said to the woman of Samaria, that she was a woman little better then a harlot: here was the Lords plough, that subdued their clods, and prepared their ground for the seede of grace: this is the Lords sacrificing knife, to make wounds in the conscience, to pare away the dead flesh, and so to make way to sound cure.

4 Fourthly, the conuerting of a sinner, is the curing of a sicke and wounded soule, and the Phisician is God himselfe, who, that his cure may bee sound, first searcheth and lanceth, and stirreth in the wound, which puts the patient to much paine, before he powre oyle into it, and binde it vp. Many are the gashes and mortall wounds of our soules, inflicted by Satan and our owne corruption, and we must, and shall feele the smart of them, before we be throughly healed.

To this purpose hath the Lord placed the conscience in a mans soule, to tell him what hee hath done amisse, and to follow him with hue and crie, yea, to apprehend him, and set vp a gibbet in his soule, to which it adiudgeth him, and all to bring him into himselfe, to seeke and sue for pardon.

5 Fifthly, and lastly, God will be honoured in the humble, confessing of that which is amisse, 1. *Iohn* 1.9. *If wee acknowledge our sinnes, hee is faithfull and iust to forgiue them.* DAVID himselfe must confesse, that he had done very

very fooliſhly in numbring the people. Nay, hee will haue an healing of their error, an vndoing of that that is done, and a building vp of that which they haue deſtroied, as *Saul*, the more zealous perſecutor, the more zealous preacher; *Zacheus*, the more heauie oppreſſor, the more heartie reſtorer.

Vſe 1. Firſt then, we ſee that God dealeth here, as in all the matter of our ſaluation, to ſet forth his mightie power in bringing the ioy of his elect out of ſorrow, as at firſt he did light out of darkeneſſe: as by Chriſts death hee works out our life, ſo he killeth vs alſo to make vs aliue: as once he ſet his Bow in the heauens, a ſigne of preſent raine, yet a perpetuall and generall ſigne, that the world ſhall neuer be drowned againe; euen ſo the Lord giues his children the couenant of life, but through death; a righteouſneſſe, but by a ſenſe and groning vnder vnrighteouſneſſe; a preſent bleſſedneſſe, but through ſenſe of miſerie; an happy reſurrection, but through duſt and corruption. Thus he foundeth their ſoundeſt ioy in ſorrow, their laughter in teares, their happines in vnhappineſſe and miſerie: all the former weight that lay vpon *Dauid*, doth but make him ſeeke reliefe and preſerue his peace when he hath regained it.

Vſe 2. Secondly, heere is a ground of ſound comfort for Gods children in ſorrow, if it bee godly ſorrow, that they may ſay with IOB, *After darkneſſe I ſhall ſee light*, this ſenſe of miſerie ſhal leade me to the ſenſe of mercy, this ſorrow may laſt for a night, but ioy ſhall come in the morning; after two daies he will reuiue vs, and in the third we ſhall liue in his ſight, *Hoſ.* 6. 2. *I know, this hand, which is ſo heauie vpon me, is vnder my head, to bring me light out of this darkneſſe, and life out of that, which for the preſent is more bitter then death it ſelfe.*

Markes of that ſenſe of miſery which ſhall finde mercy.

Notes of that ſenſe of miſerie, which ſhall haue ſenſe of mercy, are theſe:

Firſt, it workes a diſpleaſure againſt a mans ſelfe for

displeasing God, as 2.*Cor.*7.11. *What indignation hath this wrought in you?* that is, an holy blaming of our selues, and iudging our selues worthy any punishment; and this not in generall onely, but euen in particular sinnes, and in all the sinnes, that we can know by our selues, as a Surgeon in curing tumors, brings the matter to a head.

Secondly, a constant purpose not to sinne for a world, but to cleaue vnto God with full purpose of heart, *Acts* 11.23.

Thirdly, a change of the whole man in affection and action: what a change was wrought in the Iaylour vpon his conuersion? *Acts* 16.

Fourthly, a trembling at the Word, *Isa.*66.2. This was in *Eli*: and good *Iosiahs* heart did melt at the reading of the Law; the Conuerts hearing the words of *Peter*, were pricked in their hearts. *Acts* 2.37.

Fifthly, it feeles and watcheth the worke, and stirrings of corruption, it auoides occasion of offence, and seekes occasions of God, it grieues as oft as it falls or offends euen in smaller things. *Ioseph* fled from his Mistresse, and *Dauids* heart smote him, in cutting off the lap of *Sauls* garment.

Sixthly, it lookes not to outward things more then needs must, it is not comforted but by Christ, and waites patiently for Christ, being no whit hasty to vse vnlawfull meanes, but depends vpon God. *Dauid* comforts not himselfe in corne, wine, or oile, but in Gods countenance, *Psal.*4. It is instant with God in prayer, as the Canaanite, *Luk.*7.

Finde these notes in thy selfe, and thou mayest support thy selfe in the deepest distresse that is: for if thy soule thus truly mourne for sinne, thou art in the high-way to blessednesse.

Vse 3. Thirdly, this rebukes the common error of men, who account conuersion, and the attaining of happinesse, a matter

matter of nothing; men thinke that heauen ſtands by their beds-ſides, it is but a light Lord haue mercie; whereas neuer hee went to heauen, that ſailed not by hell: it is a burdened ſoule, that ſeekes and gets eaſe; a weary ſoule, which Chriſt refreſheth; a ſoule preſſed with an heauie hand, that ſues for mercy. No man can taſte of the ſweete fruite of mercy, that hath not taſted the bitter fruite of ſinne, and of a wounded and diſtreſſed conſcience. And whoſoeuer hath not felt the griefe and ſmart of his ſinnes, may iuſtly feare hee neuer truly repented; and thou that ſaieſt, thy ſinnes neuer troubled thee, thou thankeſt God, ſhalt find, that there is more trouble behind.

Vſe. 4. Motiues to get a ſent of our ſpirituall miſerie.

Fourthly, labour to feele thy ſpirituall miſerie and wants, that with *Lazarus* thou maieſt get thee to *Dines* his gate, and examine thy ſelfe if thou haſt felt it. How loth are men to feele the ſmart of ſinne, to heare the law come vpon their conſcience, for feare they bee ſet into dumpes and melancholy, to feele the croſſe, whereby God breakes the ſtubbornneſſe of nature, and ſubdues it?

Alas, poore ſoules, that nip true repentance in the bloſſome, and blaſt it in the beginning, that thinke they are very neere heauen, when they are loth to point their foot into the firſt ſtep, which is to mourne, and to be caſt downe to hell in their owne ſenſe, and in the feeling of their owne ſinnes: till which time thou haſt not mooued one foote or finger toward eternall life; therefore know,

Firſt, that thy caſe is dangerous, and thou art ſtill in thy ſinnes, who wilt not let the word come home to thy heart, and wilt not ſuffer Gods Spirit to meete thee in the Miniſterie, and canſt not indure the power of the Word to wound either thy ſoule or thy ſinne, but it hath been in vaine to thee; a certaine ſigne of a man as yet out of the ſtate of grace, as it is *Rom.* 1.28. *Such as re-*

garded not to know God, he gaue them vp to the lusts of their hearts.

Secondly, know that an accusing conscience for sinne is better then a dead conscience; a sleepie, benummed, or seared conscience, is the most grieuous plague that God can strike a man withall in this life; his wrath followes drowsie consciences, to giue them vp to a spirit of slumber, and at length to a reprobate sense. *Psal.*81.11. *My people would not heare my voice, Israel would none of me; so I gaue them vp to the hardnesse of their hearts, and they walked in their owne counsels.*

Thirdly, let vs bee mooued to make search into our miserie, considering, first, that if we shead not teares on earth, God can neuer wipe them away in heauen: and if we do here shead teares for sinne, God carries an handkerchiefe to wipe them all away; such Aprill showres bring the May-flowres of grace and comfort.

Secondly, that our soules in their swaruing from God, are like bones out of ioynt; the longer they goe vnrespected, the more painefull they prooue.

Thirdly, for the health of the body, men will purge and sweat, and make shift to swallow, and get downe bitter pills and potions: so the vomit of the soule is the griefe of repentance, take it betime, and the danger is lesse. Were the medicine of repentance grieuous to take, yet in regard of the euerlasting health, to which it restoreth vs, wee should like wise men, take the sweete with the sowre, and chuse this rather, then to feede on such sweete meates as please the palate, while they bee tasted, but cause at length vomits more bitter then death.

Fourthly, how highly doth God esteeme of a man or woman of a broken heart? 2.*King.*22.19. Good *Iosiahs* heart melted, and God had a care to take him to himselfe from the euill to come. *Isa.*57.15. *I walke with him that is of a contrite spirit, to reuiue the spirit of the humble,*

and

and giue life to the contrite heart. Now followes the ground of *Dauids* confeſſion, which is firſt in order.

I ſaid, or thought:]

THat is, I purpoſed, I reſolued. *Dauid* had been in a long conflict in himſelfe what to doe, he could neither part with his ſin, nor yet hold it: in a woe caſe hee found himſelfe, and as a man whoſe bones were broken, yet loth hee was to goe to the Surgeon; faine hee would haue hid his ſore, but the paine would not ſuffer him. Long hee reaſoned with himſelfe how hee might carry away his ſinne moſt quietly, but found no peace in hiding it, but ſtill his terrors were increaſed; and then he grew at laſt to the beſt reſolution, that neither feares nor terrors, nor ſorrowes ſhould any longer, as an hedge ſhut vp his way to confeſſion; he will no longer be toſſed betweene feare and hope, doubts and deſires, deliberations and reſolutions; but now (*I ſaid*) that is, I thought in my heart, I ſpake with my mouth, and preſently I reſolued and acted, that I would preſent my ſelf before God in humble confeſſion of my ſinne.

The ſame phraſe we haue, *Luke* 15.17. when the loſt ſonne had loſt himſelfe in ſtraying and wandring from home, and had ſpent his money and ſtrength on harlots, and was now a fitter cõpanion for ſwine then any thing elſe; & when he who had wallowed in the mire of his ſin, and fed himſelf with the ſwil of iniquity, was now rightly ſorted for his bed and boord with ſwine, caſt out of mens company, and none pitying him to giue him ſo much as huskes to eate. Now he begins to conſider what a wofull eſtate he was in, he thinkes of his fathers houſe: but with what face can he behold the face of his father? he conſiders of the ſeruants in his fathers houſe, but he is not worthy of a place among them: theſe and ſuch thoughts would haue kept him from his father, but,

necessitie so vrging, and famine sore pinching him, vpon consideration he came to the like resolution, *I said I will goe to my father*, that is, I resolued to goe, and so he went; so *Dauid* said he would confesse, and confessed. Hence we may see in the first place, that

Doct. 1. Sound consideration brings forth sound resolution.

Sound consideration brings forth sound resolutions. *Deut.* 32.29. *Oh that men were wise, that they vnderstood this, that they would consider their latter ende.* *Psal.* 119.59. *I considered my waies, and turned my feete vnto thy testimonies:* and *Psal.* 4.4. to still Gods enemies, he bids them *examine themselues, and be still.*

And the reason hereof is good: for

Reas. 1.

First, consideration is an applying of the vnderstanding and the mind, to the things that are offered, and makes the minde intent vpon them; it is a candle held to the minde, to giue it light in the thing to be done, and in the manner of doing it.

Secondly, it informeth the iudgement, the chiefe office whereof, is to trie and compare things together; which hath euer been the circumspection of the wise, as *Dauid* compares his present estate with the former. It is the definition of a mad man to bee without iudgement, to follow his fancie, and to be led by appearances without triall: so the prodigall sonne, when he began to consider, is said, to *come to himselfe*, *Luk.* 15.17. till which time he was as a mad man out of, or, besides himselfe: therefore *Elihu* counselleth his friends, *Iob* 34.4. thus, *Let vs seeke iudgement amongst vs, and know among our selues what is good*; that is, Let vs trie *Iobs* speech how true and iust it is.

εἰς ἑαυτὸν ἐλθών.

Thirdly, sound consideration inclines and determines the will according to the light of the mind, and the sound informing of the iudgement, and accordingly perfecteth the action. He were a mad man, that knowing he hath apiece of poyson in his hand, would incline his will to eate it. Now when consideration hath sound-

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ly enlightned a mans minde, informed his iudgement according to that light, and determined his will according to that iudgement, it must needs bring forth sound resolutions, purposes and actions.

Againe, see the truth of this doctrine in sundrie instances: First, a man that is to goe a small iourney, will consider, whether he be in his right way, what time hee hath to go through in, what places are most dangerous, how neere he is to his iourneyes ende, what is the vse of his iourney, and accordingly hee resolues for his furniture and expedition: So, if a man consider of his iourney to heauen, of the difficultie of the way, the danger by theeues or robbers, of the shortnesse of his time, how neere his waies end is, &c. he would speedily resolue of repentance, and amendment of life, which without this consideration is not onely deferred, but also vtterly neglected.

Secondly, a man that considers of the harueſt, of the returne and profit of his husbandrie, will also consider of the seed-time, and of the sowing of his ground, he wil not spare his seede, as distrusting the harueſt, or fearing to lose it. So, whereas many are bad husbands, because they neuer consider of the harueſt, others expecting an happy harueſt in the Kingdome of heauen, sow to the spirit, consider this their seede-time, and, while they haue time, will sow their seede, cast it liberally on the ground *or waters*, distribute to the necessities of the Saints, and *after many daies* they finde it with increase an hundreth thousand fold. *Eccles.* 11. 1.

Thirdly, wise men thinke theeues and fellons to bee mad men, that seeing euery Assises so many hanged for theft, yet will steale and rob, and this is, because they consider not the ende: but hee that considers the vnauoidable danger of the law, the seueritie of it, the eye of the Iudge vpon him, the irreuocable sentence of death, and the shamefull execution of it, resolues to depart out

of the way of ſuch danger. So, what makes the wicked to be accounted mad men in wiſe mens eyes, but their foole-hardy ruſhing into a thouſand rebellions and treaſons againſt God? they know, that one ſinne is able to damne them, had they ten thouſand ſoules and bodies, and yet they ruſh into thouſands of ſinnes; it being with them as it is with him, that knowes one or two graines of poiſon will kill him, and yet eates a pound of it, becauſe he conſiders not the ende. Whereas, if men did conſider the danger of ſinne, the curſe of the Law, the torment of conſcience here, and of hell hereafter, durſt they ſo aduenture vpon ſinne? But I ſpeake of a ſound conſideration: for it is true, that moſt men in groſſe beleeue an heauen, an hell, a iudgement, an account, and a puniſhment: but not, not digeſting it with due meditation and application to their owne ſoules, it doth them no more good, then Phiſicke put into a mans pocket can helpe him to his health; all this knowledge is lockt vp in the braine and breſt, and is as inſenſible, as fire in a flint-ſtone, if it bee not beaten out by ſound conſideration.

Vſe. Motiues to conſider of our waies and eſtates. 1

All this ſerues to ſtirre vs vp to conſider of our waies, and of our eſtates, and of the actions that wee doe: for theſe reſpects:

Firſt, inaſmuch as without it, no ſtate of life can bee rightly ordered: the Mariner, if hee conſider not his compaſſe continually, and his courſe by it, runnes into remedileſſe dangers; and ſo it with vs in our voyage to our hauen of Heauen. The Marchant, if he conſider not his affaires by his count-booke of gaines or loſſes, his debts and wares, will ſoone proue banquerupt; ſo we in our ſpirituall traffique, without ſound conſideration, ſhall ſoone be blowne vp. If *Eue* had conſidered of the Serpents words, had ſhe, and had we by her been ſuch loſers? Had *Adam* conſidered of *Eues* gift, had hee been ſo deceiued? If *Abraham* had conſidered the counſell

ſell of *Sarah*, would hee haue taken *Agar* into his boſome? What doth all this proue, but that, if we were as rich as *Adam* in innocencie, yet wants of conſidering our eſtate would lay vs to ſpoile?

Secondly, it is a prerogatiue that man hath aboue all creatures, to haue a facultie of examining his actions by conſideration, and yet how little doth man reſpect this priuiledge, without which hee were to be ſorted with beaſts or mad men? eſpecially, in ſound conſideration for the good of his ſoule: the beaſt liues by things preſent, man ſhould conſider the end before he beginne. 2

Thirdly, without conſideration no action can bee done well, or ſucceed happily, no ſpirituall action; becauſe it is not in faith, if it be done without conſideration: as for example, 3

Firſt, we can neuer heare the Word well; if firſt, before-hand we conſider not whom we come to heare, and to what ende, namely, to further our ſaluation: without this we come but as to a play. Secondly, in hearing, if wee conſider not our ſelues to bee in Gods preſence. Thirdly, after hearing, if wee conſider not of what wee haue heard, and that God will iudge vs by it.

Secondly, in prayer we are commanded, firſt to conſider, and then to pray, as *Eccleſ.* 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſtie to vtter any thing before God:* For this conſideration muſt offer both matter of prayer, and alſo ſtirre vp affection and deſire, elſe it will be but a dead and cold prayer.

Thirdly, in the Sacraments, we muſt firſt examine and conſider our ſelues, of the Couenant, of the ſeales of it, of our faith, worthineſſe and repentance; and afterward we muſt conſider the fruite of it, elſe all is but hypocriſie and vnſound. By all which we ſee, that it is onely ſound conſideration that brings foorth ſound worſhipping of God.

Fourthly, ſound conſideration preuents much ſinne, and 4

and much punishment, and drawes a man out of sinne and iudgement:

1. First, it preuents sinne: for if a man did seriously consider of sinne, what paine, and losse, and shame, and sorrow comes by it, he would not meddle with it, being so heauie, so dangerous. There is a Historie of a vertuous woman, that being sollicited to folly by a younker, called for a pan of hot coales, and desired him to put his hand vpon them but one houre; he refusing that, she replied, How much lesse will you bee able to indure hell-fire for euermore? and so he desisted.

2. Secondly, it preuents punishment, or the iudgements of God: the Niniuites considered of the threatning of *Ionah*, and so preuented the threatned destruction.

3. Thirdly, it drawes out of sinne, as *Hos.* 2,6,7. the Church of the Iewes seeing her selfe so crossed and hedged in with afflictions, that shee could not follow her idols, then shee considers her present miserie, and the small hope and helpe from them; then she saith (that is, resolueth) to goe and returne to her first husband: for it was then better with her then now.

4. Fourthly, it drawes out of iudgement: *Ier.* 12.11. *They haue laid it waste, and being waste, it mourneth vnto me: the whole land lieth waste, because no man setteth his minde on it*: that is, considereth deeply of the cause of its desolation in his heart.

5. Fifthly, we haue so much the more neede to be stirred vp to consider of our waies, because there is no vice that doth appeare, or dares to appeare in his proper colour, but apparelled and masked in the likenesse of some vertue: as no counterfeit coine is offered to a man in the copper-colour of it, but washed ouer with siluer or gold. Now if we consider not of things offered vs, we shal easily be deceiued, yea, surprized of enemies vnder the colour of friendship.

Thus seeing the necessitie of sound consideration, to set

set vs yet more forward in so needefull and so neglected a dutie, obserue these directions:

First, let vs labour to see the dulnesse of our nature, to crosse it, and stirre it vp, and thinke the dutie so much the more necessarie and excellent, as our natures oppose, or are heauie vnto it. What? shall a man consider of his houses, rents, fields or garments? and take no time to repaire himselfe, and hurts sustained by inconsiderateneſse? 1 Sundrie godly directions to helpe vs, in our consideration of our selues.

Secondly, set some time apart to consider of thy estate more seriously. *Ioshua* and *Dauid* had as many distractions, and more weightie affaires to intend then we haue, and yet they meditated in the Law of the Lord night and day: a shame for many Christians that take care how to passe their time, neuer passing any in consideration of their estate; this were a good pastime indeede. 2.

Thirdly, make choise of good matter for sound consideration: as first, consider of God: first, of his presence; this kept *Ioseph* from sinne. Secondly of his mercy, to feare him. Thirdly, of his loue, to loue him againe. Fourthly, of his workes: first, of Creation; delight more in a spirituall, then in a naturall vse of them. Secondly, of gouernment; for there is no day or time that passeth, but we may make speciall vse of Gods works, either on our selues or others. 3. Choise matter of consideration.

Secondly, consider of thy estate with God, whether a change be wrought in thee, being the child of wrath by nature, what markes thou hast vpon thee to distinguish thee from them who are not the Lords, whether thou beest in the state of grace, how thou groweſt in it, or whether, and how farre thou art gone backward, what assurance of remission of sinne, and what strength against sinne thou hast, whether thou liest foiled of any corruption, whether thou resolueſt of amendment of life, how thou hast kept or broken thy vowes with God, what vse 2.

of

of Gods mercies or corrections thou haſt made, whether it haue not been better with thee then now, and whether thou mayeſt not be in farre better eſtate, were it not for thy owne default.

3 Thirdly, conſider of thine actions; for the matter, whether allowed by the Word; for the manner, whether done in faith and obedience; for the end, whether thou aimeſt at wealth, pleaſure, or preferment in the world, rather then at Gods glory, and to be rich in God: for God aimes at his glorie in all things, and ſo muſt wee.

4 Fourthly, conſider of thy calling, firſt, generall as thou art a Chriſtian, whether before thy profeſſion, thou caſt the coſts as a wiſe builder and captaine, *Luk.* 14. whether thou haſt the power of godlineſſe, and art not content with the meere forme of it, whether thou adorneſt thy profeſsion, or diſgraceſt it by inconſideratenes. Secondly, ſpeciall, in which thou ſpendeſt moſt of thy time, whether thou ſerueſt God in ſeruing man, whether thou art faith and iuſt, or vniuſt and vnfaithfull in theſe leſſe things, whether thou ſanctifieſt it by prayer, whether thou dependeſt vpon God for daily ſucceſſe and bleſsing, or leaneſt to thine owne labour, whether thy ende be to enrich thy ſelfe, or to make it as a meanes to pleaſe God, and paſſe thee through the world.

5 Fifthly, conſider thy latter end, and therein,

Firſt, the recompenſe of reward: ſo did the Patriarkes, *Heb.* 11. 16, 26. and ſo moderated their hearts in doing their duties, and in ſuffering afflictions.

Secondly, conſider of the account that is to be made of euery idle word and thought, much more of euerie wicked, ſwearing, reuenging word and thought.

Thirdly, conſider of the day of death, the vncertainty of life, the leauing of that wealth, for which thou ſtraineſt thy conſcience, and the neede of much comfort in ſuch an vncomfortable houre, how that peace of conſcience

conſcience at that time will prooue the beſt wealth.

Fourthly, conſider of the day of Iudgement, when all things ſhall bee naked, and euery man ſhall receiue according to that which he hath done in the fleſh, bee it good or euill.

Theſe and the like conſiderations will bring foorth ſound reſolutions of bettering a mans eſtate, if any thing in the world will.

A ſecond point of doctrine ariſing out of *Dauids* reſolution, is this: Where Gods Spirit hath taken place, it preuailes at length againſt all the corruptions of the fleſh.

Doct. 2. Gods Spirit at length preuailes againſt corruptions of fleſh.

Dauid was a long time hindred from going to God: firſt, by the greatneſſe of his ſinne. Secondly, by the ſtrength of corruption, againſt which hee was not fully reſolued. Thirdly, by the vnworthineſſe of his perſon. Fourthly, by the greatneſſe of Gods anger and reuenging hand. And fifthly, by the ſentence and curſe of the Law. Yet on the other ſide, by the ſecret worke of the Spirit in his heart, vnto all theſe was oppoſed: firſt, the greatneſſe of Gods mercy. Secondly, the merit of Chriſts ſacrifice. Thirdly, the promiſe of the Goſpell. Fourthly, the nature of faith, which beleeueth aboue and againſt ſenſe.

Theſe being committed together, after a doubtfull combat, faith foiles infidelitie, hope deſpaire, the Goſpell the Law, the promiſe the threatning, and life kills death, that now he ſaith, reſolueth, and profeſſeth hee will come and confeſſe his ſinne. This truth alſo we ſee in the Church, *Cant.* 5. 3. *&c.* Chriſt calls her to open vnto him, and tells her of the drops of the night, and labour hee had taken to come vnto her: Oh, but ſhee had put off her coats, waſhed her feete, and was loth to ſtirre and diſeaſe her ſelfe, till Chriſt went away in diſpleaſure; yet putting in his hand by the hole of the doore, and ſecretly affecting her heart, her heart was affectioned

fectioned to him, then she arose and sought and found him.

So in *Peter*, how was he ouermastered by his flesh? a man would haue thought him vtterly lost, when he denied and forswore his Master, and cursed himselfe: but Christ looked backe vpon him, and the Spirit began to shew himselfe as before, and got the masterie.

And all this stands vpon very good reasons: for

Reas. 1. First, the Spirit in Christians by regeneration is more excellent then by creation, both in respect of the beginning, and of the ende and continuance: the former wee haue from the first *Adam*, meere man, the latter from the second *Adam*, God and man: by the former, *Adam* had power to continue if he would, but had not the act of continuance: but by the latter, *Adam* had, and we also haue both the will and deede of continuance. So 1. *Ioh.* 3. 9. *They that are borne of God, sinne not*; that is, finally, or to death, because the seede of God is in them.

2. Secondly, the Spirit of grace may by corruption bee hid a long while, as the Sunne vnder a cloud, but it shall breake out againe, because of those many promises which God hath made to the godly: as first, *Mat.* 17. 20 Faith, if it be but as a graine of Mustard-seede, shall rise to a great tree to shelter the soule vnder.

Secondly, that if there be any fruite of grace, though it be neuer so weake, yet he wil not quench the smoking flaxe, nor breake a bruised reede, *Isa.* 42. 3. but cherish it as he did the young man, *Mark.* 10. 21. and dresse it to be more fruitfull, *Iohn* 15. 2.

Thirdly, that *the gates of Hell shall not preuaile against it*, *Matth.* 16.

Fourthly, that the godly in their declinings to the right hand, or to the left, shall at length heare an inward *voice* of the Spirit, saying, *This is the way, walke in it*, *Isai.* 30. 21.

3 Thirdly, the Spirit of grace (I meane not of restraint, but

but of renouation) is a ſeede of all vertue, becauſe it is in ſtead of originall ſinne, which is a ſpawne or ſeede of all ſinne: now as life is in the ſeede, which ſeemes to be a dead thing; ſo is the Spirit aliue and quickening, when it ſeemes farre otherwiſe: hence it is called the ſpirit of life, which as it raiſed Chriſt from a naturall death, ſo it doth raiſe his members at firſt from the death of ſinne to the life of grace, and much more from the ſickneſſe of ſinne to the ſoundneſſe of grace.

Fourthly, the many titles, which the Spirit hath pleaſed to make himſelfe knowne by, clearely confirme the truth propounded, eſpecially theſe foure. The holy Ghoſt in the Scriptures is called 4.

Firſt, the Spirit of ſtrength, to ſtrengthen and confirme the elect, be they neuer ſo weake, and to foile their corruptions, be they neuer ſo ſtrong. 1. *Iohn* 4.4. *Stronger is he that is in you, then he that is in the world.*

Secondly, the Spirit of libertie, to looſe the captiues, that if a man be neuer ſo miſerable a ſlaue and in bonds, where this Spirit comes, he will looſe the fetters of corruption, that grace ſhall haue the vpper hand, and the Spirit ſhall maſter the fleſh. 2. *Cor.* 3.17. *Where the Spirit of Chriſt is, there is libertie.*

Thirdly, he is the Spirit of comfort: *When the Comforter ſhall come, &c.* to ſhew, that when life is ready to be gone for want of comfort, then hee comes with new life and comfort.

Fourthly, he is called the Spirit of ſupplication, which makes vs able to pray, euen when we are at the worſt and weakeſt; nay, himſelfe makes requeſts for vs, *Rom.* 8.26. So that if our prayers bee ſo weake as they can yeeld little comfort or helpe, yet his requeſts are preuailing enough.

Firſt then, this ſerues to confute ſuch as hold, that grace can be quite ſhaken out of the heart, as though the luſt of the Spirit did not continue as long as the luſt *Vſe* 1.

of

of the flesh, *Gal.* 5. 17. as though the grace of regeneration had no priuiledge aboue the grace of Creation, as though God had made no promise vnto it for perseuerance, as though the Spirit of God were a dead or dying spirit, a spirit of weakenesse, a spirit of bondage, a comfortlesse spirit, without all motion and desire in the heart.

Vse 2. Secondly, this comforts Gods elect, who haue euer had the gift of the Spirit: though thou art toyled with corruption, and feelest the Spirit gone, yet be of good comfort, he wil come againe, and not absent himself for euer. Many are the heart-sorrowes, which many that are deare to God, are broken withall, both in respect of euil and of good.

For the former: the euill they would not, that doe they; they are vexed with wicked thoughts, desires, motions, and actions; and vow to leaue sinne, to serue God better then they haue done, to forsake euill company, and to follow the meanes of grace and amendment: men say they will obey, euen in comming to the word, and in hearing it they say, they will learne and practise: but their sayings, vowes, and promises come to nothing.

If good meanings and purposes would serue the turne, they were well: but you see nothing done, the motion is no sooner kindled then quenched; they are monstrous persons, all mouths, and tongues and voyces, without hands and feete. The Conuert sonne said, hee would goe to his father, and went; the dutifull sonne is he, who saith, he will goe into the vineyard, and goeth: but the sluggard feareth many Lions: Oh there is a beare in the way, and so many strawes are so many hedges of thornes to hinder him in any good resolution. Let the sound Christian learne better things of *Dauid*, and feed his godly motions, first, by the Word: secondly, by prayer: thirdly, by heauenly meditation.

Now

Now followes the third point in the confeſsion, namely, the matter of it, and that is ſet downe in three ſeuerall words,

My ſinnes, mine iniquities, and wickednesse] (or, rebellion: for the Holy Ghoſt vſeth a moſt forceable word to ſet out the vileneſſe of this ſinne, the *iniquitie* of my ſinne:) *Dauid* would confeſſe all kindes of ſinne, all manner of ſinne; whence wee may learne, that

Serious confeſſion of ſinne reacheth vnto all ſinne, knowne & vnknowne, and ſets it before it ſelfe in a moſt odious manner. So the Prophet here in three phraſes all tending to one thing, ioyned together, noteth the ſeriouſneſſe of his confeſsion, and that hee confeſſed in earneſt: beſides, by the nature of the words in Hebrew, he riſeth in the degrees of ſinne, till hee come to *peſhagin*, which are the higheſt ſinnes that Gods child is incident vnto; rebellions, treaſons, or diſloyaltie. And further, from one ſinne hee goes to all; hee would faine haue hid one ſweet ſinne, but hee ſaw ſuch miſchiefe in that, that hee reſolues now to diſcouer all for the ſake of that one, and, if the way to get out of one bee to confeſſe it, the next way (hee thinkes) to get out of all, is to confeſſe all.

Doctr. Sound confeſsion reacheth vnto all ſinne.

The ſame courſe hee takes in the 51. Pſalme, wherein, being touched in conſcience for his Adultery, and Murder; hee goes further and beginnes at his originall ſinne, ſaying, *I was warmed in ſinne, and borne in iniquitie*: And in the ſame Pſalme hee ſets his ſinne before him in the ſcarlet colour of it, *Deliuer mee from bloods*: Why? hee ſhed but the blood of *Vriah*; yea, but hee cals to minde the blood of many that attended that worthy Captaine, who all by his occaſion fell with him: at leaſt the plurall number ſheweth the bloudineſſe & heinouſneſſe of that ſinne, as *Gen.* 4. 10. The Lord ſaid to *Cain*, *The voice of thy brothers bloods is come vp before mee*; that is, for *Cain* to kill his Brother, was as odious as to haue ſlain a num-

ber of other men; and the Lord would put him in minde of the many ſtreames of blood, that ran this way & that way from his godly Brother *Abel*: and as the Lord there ſpeakes in the plural number, to aggrauate the odiouſneſſe of his ſinne, ſo doth the holy Prophet in the ſame forme of ſpeech vtter his ſinne, to make it as odious to himſelfe as might be.

The like example we haue, *Daniel* 9. 5. where the holy Man maketh a ſound confeſsion in the name of the whole Church then in captiuitie, & in it amplifieth the ſinnes of the people, and riſeth by ſundry ſtayes and degrees to make them out of meaſure ſinnefull; thus,

Firſt, wee *haue ſinned*:] there is errour and departing from the right way.

Secondly, wee haue *done iniquitie*:] there is a crooked courſe, and peruerſe walking vndertaken.

Thirdly, and *done wickedly*:] here malice is ioyned to weakeneſſe, an indeuour in the birth of ſinne, and an artificiall working of it out.

Fourthly, we *haue rebelled*:] here is obſtinacy and warre againſt God, as Rebels take vp Armes to ſhake off the yoke of lawfull gouernement.

Fiftly, by *departing from thy Precepts*:] here is obſtinate malice againſt the Law written and cleere light, here is a willing ſin, they wilfully caſt themſelues headlong, though they ſee the danger.

Sixtly, wee *heard not thy ſeruants the Prophets*:] a grieuous ſinne againſt the Law explained and applyed by Gods ſeruants, who came in his name, that is: Firſt, by the authoritie and Word of God: Secondly, they were moſt faithfull, and applyed themſelues not to the common people onely, but alſo to *Kings, Princes, Fathers, and People*, that is, to all ſorts and orders of men without reſpect of perſons: And all this in the Plurall number, *All we are guiltie*, none excepted: thus in ſo many words hee heapes vp the number and greatneſſe of their ſinnes.

So

So in *Ezra* 9. 6. Oh my God, *I am confounded and ashamed to lift vp mine eyes to thee: For our iniquitie is growne vp ouer our heads, and our trespasse is gone vp to heauen; from the dayes of our Fathers we haue beene in a great trespasse vnto this day.* Oh, but know to thy comfort: First, that it was so with *Paul* after he was regenerate: Secondly, consider of these three things. First, whether thou hate & detest these euils in thy selfe: Secondly, whether thou resist them, & suffer them not to be in quiet: Thirdly, whether being ouertaken with them, thou renuest thy repentance. Finde these things in thee, and thou mayest iustly say with PAVL, *It is not I, but the euill that is in mee.*

For the latter: the good which they would doe, they cannot doe, their hands are as fast bound as if the spirit of libertie were quite gone: but be not dismaied: First, canst thou also not doe the euill that thou wouldest? Secondly, doest thou finde the will present with thee? If this be so, here is a motion not of the flesh, but of the Spirit, let not frailety of the flesh discourage thee.

Obiect.

Yea, but if I may know, that euer I had the Spirit, then I hope hee will come againe: therefore, how shall I know, that euer I had the Spirit preuailing in mee?

Answ. How to know whether euer a man haue had the Spirit of God.

Know it by these workes of the Spirit: First, one work of the Spirit is to cast down high things that are exalted against God, and to bring into captiuitie euery thought to the obedience of Christ, 2. *Cor.* 10. 5. Hast thou then subiected thy reason, affections, and delights vnto grace? hast thou denyed thy selfe, that whatsoeuer the Spirit in the Word suggesteth, it is thy whole heart to vndertake it? then assure thy selfe, the Spirit hath beene in thy heart; and will come againe: Secondly, this is the new Couenant, and another Condition, that where the Spirit is giuen, he writeth the Law in our hearts, *Ier.* 31. 35. he brings in a new light, new inclinations, new affections, the man is a new man, and his life a new life. Did-

deſt thou then euer finde a change in thy ſelfe, that thou wouldeſt not for a world bee the ſame man thou vvaſt and hold the ſame courſes? Findeſt thou that thy ignorance pleaſeth thee not, and thy will conformeth it ſelfe to Gods will? then feare not, for the Spirit hath beene with thee: Thirdly, the Spirit is a Spirit of ſupplication, *Zach.* 12. 10. Haſt thou then had a care and true deſire of reconciliation? a true ſorrow, that euer thou offendedſt ſo good a God? a purpoſe of heart to cleaue vnto him, and to keepe his fauour which thou iudgeſt better then life it ſelfe? Oh cheere vp thy ſelfe in this, this fruit growes not out of thy Fleſh, but from the Spirit: Fourthly, *Walke in the Spirit, and ye ſhall not fulfill the luſts of the Fleſh, Gal.* 5. 16. Examine thy ſelfe by this, hath the fleſh and the corruptions of it any dominion ouer thee as a voluntarie vaſſal? Art thou a willing ſlaue to it? Doeſt thou accompliſh and fulfill the luſts of it? If theſe things bee ſo, thou neuer as yet haſt had the Spirit.

Obiect. Alas! I haue ſome ſtriſe, but I am too too often foyled.

Anſw. Well, thy caſe is good enough: only hold on to ſtriue and to ſtriue faithfully, this ſtruggling is a ſigne of ſome life.

Secondly, know that the whole brood of corruptions cannot be ſubdued on the ſudden, but as the Iſraelites waſted the Canaanites by little and little: ſo the Holy Ghoſt deſtroyes by little and little, rootes out and foyles theſe curſed enemies of our ſoules, but not all at once, leſt wee ſhould want exerciſe, and ſo grow idle and ſecure.

Thirdly, vſe the meanes to get not onely the preſence, but alſo the preuailing of the Spirit.

Obiect. Oh that I knew what meanes to vſe! what are they?

Anſw. If thou wouldſt haue the preuailing of the Spirit, take theſe courſes:

First,

Meanes of the Spirits preuailing.

First, bee humble in thine owne eyes, empty thy selfe of pride and vaine conceits; the promise is, that God giueth grace to the humble, nay, he dwels with the humble and broken heart, *Isay* 57. 15. that is, abides and continues with it.

Secondly, be diligent in the ministerie of the Word of reconciliation, which the Apostle cals the *ministerie of the Spirit*; for it is as fuell to feede and strengthen the Spirit, yea as bellowes to blow vp the graces, which else lye idle. 2. *Tim.* 1. 6. *Stirre vp the gift of God, that is in thee.* 1. *Thes.* 5. 18. *Quench not the Spirit*; *Despise not Prophesying*: marke the neereuesse of Spirit and Prophesie.

Thirdly, obserue the motions of Gods Spirit, & feede them, and from motions proceede to resolutions and practices: not the worst man but hath some good motions, as *Balaam*; and *Saul* acknowledged that *Dauid* was more righteous then he: but imitate thou good *Dauid* here; hee followes the motion that hee had, hee said he would confesse, and confessed; So the Prodigall Son had a good motion, he remembred his estate he had been in, and his Fathers house, but (said he) I starue here; then hee resolues to goe to his Father, and went. Goe and do thou likewise, this is to adde thy strength to the Spirit; and thus a conuert is not meerely passiue in working out his saluation, but actiue, once being acted.

Fourthly, pray earnestly for the Spirit: for he is powred on thirstie grounds, as *Isay* 44. 3. *I will powre water vpon him that is thirsty, and floods vpon the dry ground*: and *Luk.* 11. 13. *If yee being euill, know how to giue good gifts vnto your children, how much more shall your heauenly Father giue the Holy Spirit to them that aske him?*

I acknowledged my sinne, neither hid I mine iniquitie.]

HEre is *Dauids* confession it selfe; he did not resolue, & suffer his resolution to dye, but he said he would

confesse, and confessed: but many are of another spirit, they resolue, professe, promise, 1. *Tim.* 1. 13. *Paul* saith of himselfe, I was a *Blasphemer, a Persecuter, an Oppresser*, but I was receiued to Mercie: Here were three heinous degrees of sinne; the sight of which made him confesse himselfe the chiefe of all sinners, *verse* 15. and made him admire and magnifie the Mercie of God, who vouchsafed so aboundant grace to such a desperate wretch as hee vvas: and of this kinde are the confessions of all the godly.

The Reasons of this point are very good:

Reason 1. First, a Reason hereof is drawne from the nature of grace, which

First, worketh alike against all sinne: and he that hath grace to confesse one sinne aright, by the same grace confesseth all; he that truely hateth one sinne, truely hateth all; If a man truely feele the weight of one, it makes him grone vnder the burthen of all much more. For all sinnes are of the same nature, so as repentance cannot be sound, if any one sinne be laid hold on; which made our Prophet, being humbled for one, to repent of all. Thus also doe the Israelites in their conuersion, 1. *Sam.* 12. 19. *Pray for thy Seruants* (said they to *Samuel*) *that we dye not: for wee haue sinned in asking vs a King, besides all our other sinnes.*

Secondly, the grace of sound conuersion suffereth not starting holes and hollownesse in the soule, but worketh it to sinceritie: Now the sincere heart deales truely betweene God and it selfe; it knowes that God loues trueth in the inward parts, therefore it will confesse fully and frankely vvithout hiding or lessening any sinne. Againe, it knowes that God loues a free-will offering, and therefore it will offer a free and heartie confession, and there can bee no better signe of sinceritie then this.

Thirdly, sound grace is an open enemie, and at warre with all sinne, especially the sinne which is next it, and will

will not ſpare to diſgrace it by all meanes; it vvill ſhew true hatred againſt it, that if confeſsion will diſcouer the loathſomeneſſe of ſinne, it will not bee nice in it, but bring it into diſcredit with it ſelfe. And where grace is more abundant, there is more abundant ſenſe of ſin, and this ſenſe brings abundance of words like ſo many ſwords and weapons againſt it, euery one expreſsing greater hatred of it then other as *Dauids* words here.

Secondly, another Reaſon hereof is drawne from the nature of ſinne, which, firſt, is a debt as we haue heard; a debt which is impoſſible that euer we ſhould bee able to pay; this debt ſtands vpon our heads in Gods debt-booke: Now it vvill not ſtand with an honeſt diſpoſition to deny or ſeeke to out-face or leſſen a due debt to any man, and much leſſe will it ſtand with a godly diſpoſition to deny or conceale our debts to God, with whom wee cannot play falſe if we would. And therefore it is as little as a man of a broken heart can doe, to goe to the Creditor, and in humilitie confeſſe the debt, and craue pardon and forgiuenes: So Chriſt our Lord hath taught vs to pray, Forgiue vs our debts, which implyes confeſſion. And *Dauid* prayes the Lord to blot out all his ſins; wherein hee ſecretly confeſſeth, that hee hath a large ſcore in Gods booke, which he is vtterly vnable euer to ſatisfie. 2.

Secondly, ſinne is a loathſome filthineſſe and vncleanneſſe, and a good heart is aſhamed of euery nakedneſſe of the Soule, which it ſees Gods eye to bee vpon: and, becauſe it knowes that the next way to couer this nakedneſſe, is to vncouer it (as the whole experience of *Dauid* in this Pſalme teacheth,) it labours by confeſsion to couer all, whereof it is or may be aſhamed: and indeede all true confeſſion muſt proceede from the ſhame and confuſion of face for ſinne.

Thirdly, ſinne is a gaſh or wound in the ſoule: and a man hauing many wounds or diſeaſes, ſeekes the cure of

them all, howsoeuer of the greatest first and soonest, yet he neglecteth none, because the least of them is dangerous and painefull: so it is in sinne, the confession of which is as the laying open of a sore, that the plaister may bee fitly laid on: a man that would haue all cured, will not hide any, but vncouer euen the least.

3. Thirdly, God will haue his children in some measure like himselfe herein and resemble his owne image, that, as hee esteemes of sinne, not as a light or small thing, but the most vile and odious thing in all the world, and so hee euer speakes of it and carries himselfe to it: so shall his children in their measure: and for this purpose

First, he vsually putteth forth his worke of iustice, and layeth an heauy hand on the soule (as on *Dauid* here) &, when the eye of the soule beholdeth the Lord frowning vpon it without, and the conscience within accusing, then shall nothing be small, little sinnes shal be counted great enough: that which Satan did extenuate, to make it as small as a graine, and as light as a feather, shall now swel thicker then the Mountaines, and seeme heauier then al the sands of the Sea.

Secondly, the Lord will haue his children to know the price and worth of mercie, before he bestow it vpon them; hee will make them hunger and thirst after it aboue all desires, hee will haue them to see their sinnes in as hatefull and ougly a visage as may be: for the more the sight of sinne is, the more earnest is the desire of mercie.

Thirdly, God will teach his children, in the serious acknowledging of their sinne, so much the more to glorifie himselfe: For, the more wee confesse our owne baseneſse and vileneſse by sinne, the more wee magnifie the power and goodneſse of God in pardoning the same.

Vse 1. First then, this serues to confute the wicked doctrine of the Church of Rome, taught and defended at this day, concerning merits and supererrogations, which most diametrally

diametrally oppoſeth it ſelfe to all this doctrine of ſound confeſſion, whereas the Parable, *Math.* 18. 27. ſhewes that the maſter muſt forgiue all the debt, or els nothing but perpetuall priſon is to be expected.

Vſe 2. Secondly, this reprooues the confeſſions of moſtmen, which are in groſſe and in generall: They are ſinners as other men bee, without any touch or feeling of particular ſinnes; which, though it be taken for a ſufficient confeſſion, yet indeede is ſuch as the vileſt Atheiſt may performe; nay I ſay, a reprobate and caſt-away, that ſhall neuer be ſaued, ſhall doe this and more, as wee may ſee in the examples of *Cain*, *Pharaoh*, and *Iudas*, who came to particulars in their confeſſions, and ſo goe farre beyond theſe men. Nay, numbers of theſe, that poſte off their ſinnes in the lumpe, with ſuch ſlubberd confeſſions, cannot tell wherein they haue particularly offended. Yea if they were examined, they would make you beleeue they had kept all the Commandements of God. If thy body vvere ſicke to death, and the Phiſician came, it would not content thee to tell him thou art ſicke, and no more; but thou wouldſt ſhew him thy particular griefe and diſeaſe, with the ſpeciall manner and circumſtances of it: and this muſt thou doe alſo by all poſſible meanes, before thou carrie away the cure of thy ſin, and be reſtored to ſpirituall ſoundneſſe.

Vſe 3. Thirdly, contrarie to this ſound confeſſion, are many other vile practices of men, who are in loue with their ſinnes:

Firſt, ſuch there bee in the world, that hood-winke themſelues, and would rather loſe both their eyes, then with either of them ſee the fouleneſſe of their ſinnes; they wil ſmother the checkes, and ſtifle the voice of their own conſciences; they follow their ſports, their paſtimes, their merry company, and take any courſe to thruſt away the remembrance of their ſinne by any meanes poſſible; but alas! they returne againe, becauſe the guilt remaines:

maines: how ſhould a man repent of that ſinne, which hee will not ſee, leſt he ſhould ſorrow? ſmall is the eaſe and comfort that a poore fellon gets againſt the ſentence of execution, by ſhutting his eares leſt he ſhould heare it; he were madde, if he ſhould thinke to ſcape hanging by ſo doing; his onely way were to humble himſelfe and begge pardon.

Secondly, others there bee, that can ſport themſelues with their ſinnes, and boaſt of them; and this is as if a thiefe ſhould boaſt of his robberies: here is a confeſſion of them, but ſuch as is the committing of the ſame ouer againe; for there wants nothing but the ſame opportunitie againe, ſeeing there is the ſame affection.

Thirdly, others can iuſtifie and defend, yea patronize and plead for their owne ſinnes, and others, by writing, preaching, example, and countenance: What ſaith one? I am not alone, I haue company, I loue not to be ſingular, I do but as others doe; it is the faſhion to ſweare, at leaſt by faith and troth, and not to doe it, were to be out of faſhion; I hope, if I neuer do worſe to doe well enough, I hope God is not ſo ſtraite-laced as you bee. And ſome are not aſhamed (if they be put in minde of themſelues, and bee rebuked for their ſwearing, drunkenneſſe, or pride) to ſay, What needs you care? you ſhall not anſwere for my ſinnes, you haue enough of your owne to care for: all who muſt know, that their caſe is moſt fearefull: for

Danger of hiding or leſſening ſinne.

Firſt, an euill and a naughty heart it is, that can cloake and excuſe ſinne, and farre from true humiliation, as may appeare in *Saul*, who in ſtead of aggrauating his ſinne, found out many excuſes, *The people did it*, and, *It is to offer ſacrifice to the Lord*, 1. *Sam.* 15. ſuch is the power of corruption, which we ſucked from our firſt Parents: the *Serpent*, ſaith one; the *Woman*, ſaith the other, gaue it me: as though they had reaſon ſo to doe.

Secondly, it is a moſt dangerous caſe to leſſen a mans owne

owne sinne: for it suffers him not to see his misery, hee takes himselfe to be in good case, and to stand in neede of no repentance. For such Christ came not, *Math.* 9.12. they be whole men, and neede not the Phisician: But I pray you, is not that the most dangerous sickneſſe of all, when a man hath no feeling of his sickneſſe?

Thirdly, it is a signe, that such a man lyes vnder a seuere iudgement of God, seeing the onely way not to be iudged of the Lord, is to iudge our selues, 1.*Cor.* 11.31. Nay it is a thing to be obserued, that euen when the sentence is euen comming out against the wicked, then will they excuse their sinnes: *Math.* 25.44. Lord, *when saw wee thee hungry, or thirsty, or in prison, or naked, and ministred not to thee*? and presently these shall goe into euerlasting paine.

Fourthly, how vnlike are these men vnto God, who sets out sinne in a most odious sort? how vnconformable to Gods Law, that sets an eternall curse vpon the head of the least sinne? how farre from the disposition of the godly, who thinke nothing so vile and hatefull as sinne? And how seruiceable to Satan, whose trade is to aduance sinne and colour it?

Fourthly, this teacheth vs to reuerence that ministrie, which would set our sinnes distinctly before vs, which helpes vs to sound confession and remission: A necessary doctrine; because, as men naturally loue nothing better then their sinnes, so they can abide nothing lesse then the discouerie of them: Hence *Ahab* hates *Micaiah*, for hee neuer prophecyeth good; that is, he dealt plainely without flatterie; hence the world hated Christ, because hee testified of it that her workes were euill. So, many now a dayes are discontented, The Preacher is too peremptorie, some say too sawcy and busie, and takes too much vpon him, what neede he speake of such and such things? certainely hee receiues information, and opens it in the Pulpit; he is euer in the Law, and bindes me too hard; *Vse* 4.

I would thinke his feete beautifull, if hee would bring tidings of peace. But here is a man loth to know himselfe and his sinnes, and farre from holy *Dauids* minde, who saith, *Let the righteous smite me, for that is a precious oyle, Psal.* 141. 5. he desires as in *Zach.* 1.11. that all the world might be still and at rest, and neuer a Trumpet, or voice like a Trumpet to waken it, to shew the people their transgressions, and the house of *Iaacob* their sinnes.

These men say to the Ministers, as the Sodomites did to *Lot*, *Shall hee iudge and rule?* *Gen.* 19. 9. and as *Corah* and his complices said to *Moses* and *Aaron*, *Yee take too much vpon you, Numb.* 16. 3. therefore come, *let vs breake their bonds in sunder, and cast away their cords from vs, Psal.* 2. 3.

But know whosoeuer thou art, that thou must looke for no peace by vs, till thou warrest with thy sinnes: Shall wee preach mercie to thee, that feelest no neede of mercie? Shall we cast a pearle to a swine? Thou that art of the frozen generation, that needest a *Boanerges*, a sonne of thunder, why expectest thou a *Bar-Ionah*? *Vnto the Horse belongs a whip, and to the Asse a bridle, and a rod to a Fooles back, Prou.* 26. 3. Wert thou an humble soule, and hungry after Christ, then our word would be as good newes out of a farre countrey, *Prou.* 25. 25. but till thy wound be lanced, and the core thrust out, wise Surgeons will neuer powre in oyle; doe thou let the plough of the Law breake vp thy fallow ground, and then blame vs if wee bring not the seede of the Gospell.

Now followes the fourth point in *Dauids* confession, the manner of it. First, in respect of God: Secondly, of himselfe. For the first: First, hee will confesse before the Lord, and make his sinne knowne to him: Secondly, he will not hide it; the one amplifying the other, as it is also in these phrases. Thou shalt dye, and not liue, *Iohn* confessed and denyed not; so here, *I made knowne, and hid*

hid not; the doubling of the phraſe ſhewes, that hee doubled not, but did that he did to the purpoſe.

In that *Dauid* ſaith, hee will confeſſe *vnto the Lord*: note, that all true confeſsion of ſinne muſt be made vnto God. So *Pſal.*51.4. *Againſt thee, againſt thee onely haue I ſinned.*

Doctr. All ſound confeſsion of ſin muſt be made vnto God.

And what is the reaſon hereof?

Reaſ. 1.

Firſt, becauſe it is God, that is moſt offended with ſinne, his Law is tranſgreſſed, his diſpleaſure incurred, and his reuenge prouoked; and what reaſon haue I to confeſſe a debt to him, to whom I owe nothing? God is the partie offended, therefore I muſt go to him alone.

2.

Secondly, he onely can properly forgiue ſinne: *Who is a God like vnto thee, that paſſeſt by the ſinnes of thy people*, ſaith the holy man? The Iewes that were blind in many things, yet could ſee well enough, that onely God could forgiue ſinnes: and indeede who can remit a debt, but he to whom it is due? therefore S. *Iohn* ſaith, *If we confeſſe our ſinne, he is faithfull to forgiue vs*, *Chap.*1.1,9.

3.

Thirdly, confeſſion is a part of prayer and diuine worſhip, whereof it is ſaid, *My glory I will giue to none other. Iſa.*41.8.

4.

Fourthly, this is manifeſt by the ſence of ſuch as truely confeſſe, who need many compaſsions; but, *great are thy tender mercies, O Lord, Pſal.* 119.156. and hee is *rich* in mercy, *Epheſ.* 2.4. All the mercie that can come from Man or Angell, is but a poore mercie, a little mercie, which can doe no good to the ſatisfying of the debt, or cancelling the bond. Men and Angels are but children, in whom are drops onely, but God is the Father of mercies, in whom is the ſea and ſeate of mercie.

Queſt. 1.

But how can a man make his ſinnes knowne to God by confeſſion, ſeeing he knowes them before?

Anſw.

Firſt, it pleaſeth God ſo to ſpeake of himſelfe, and to ſuffer vs to ſpeake of him, as wee our ſelues are capable. Thus he brings himſelfe in, like an earthly Iudge; who, though

though he know the facts of the prisoners, yet seemes for the orderly course of iustice not to know them: as *Gen.* 18. 21. Come, *Let vs goe downe and see, if it be according to the cry of Sodome*: how can hee goe downe, who is euery where? and how can hee but see, who is all an eye? but thus hee speakes after the manner of men. So he saith to *Abraham, Now I know thou loueſt me, who sparedst not thine onely Sonne for mee.* God knew *Abrahams* loue to him before, but now *Abraham* knoweth, that God knowes it.

Secondly, men are said to hide their sinne, when they seeke to extenuate or lessen, or conceale any necessarie circumstance of it: or seeke colours and shifts, that it should not bee presented naked and bare as it is, in the Lords sight: and then it is said to bee hid from God, not that it is so indeede, (for it is so much the more manifest to God:) but because it is so in the corrupt iudgement of the sinner; which folly soone tooke hold of *Adam* after his fall, who thought himselfe well hid from God with trees, and his sinne with leaues.

Quest. 2. But seeing God knowes all so well, why must we confesse to him?

Answ. 1. First, not to make God know any thing which hee knowes not, but hee will haue vs performe homage and duety to him, as an absolute Lord, and soueraigne Iudge. So *Ioshua* said to *Achan*; *My sonne, confesse, and giue glory to God, Iosh.* 7. 19.

2. Secondly, that our selues may take better knowledge of our sinnes, and humble our hearts in the sight and sense of them.

3. Thirdly, because this is a meanes, in which himselfe will be found mercifull, and which he hath appointed for vs to attaine ease and comfort by: wee must take *Dauids* course here, if we would obtaine an happy discharge of sinne, as he did.

Quest. 3. But was not *Dauid* farre ouerseene, to confesse onely to

to God? Why did hee not goe to the Prieſt, and tell all his ſinnes in his eare?

Auricular confeſſion of all a mans ſinnes in the eare of a Prieſt, as neceſſarie to ſaluation, was not knowne in *Dauids* time: beſides, he knew he had not ſinned againſt the Prieſt, and therefore he cared not for his forgiuenes; it was not the Law or bond of any Prieſt that hee had broken, and therefore what had he to do to forgiue him?

Answ. *Non dico confitearis conſeruo tuo qui exprobret, ſed dicito Deo qui ſanat,* Chryſoſt. *in Pſalm.* 50.

Doe you then condemne all confeſſion of man to man? Doeth not S. *Iames* ſay, *chap.* 5. 18. *Confeſſe one to another.*

Obiect.

We allow confeſſion of ſinnes to men: Firſt, *publike:* Secondly, *priuate*: in ſundry caſes. Publike confeſſion, thus

Answ.

First, for the ſetting vp of Gods glory, with the ſhame of a mans ſelfe. Thus did the holy Pen-men of the Scriptures, writing of themſelues, proclaime their owne ſinnes to all the world, that God might thereby bee glorified, and his Church edified. And Gods ſpeciall prouidence hath detected in ſundry perſons thoſe ſinnes, which they haue kept cloſe by them, and forced them by a free confeſſion vnto men, to glorifie God, as may be ſeene in *Achans* example. *Gehazi*, not confeſſing his ſinne vpon examination of his Maſter, to whom God had detected him, was ſtricken with Leproſie: *Ananias* and *Saphyra* with death: *Ionas* by his confeſſion to the Mariners, glorified God; and the fruit was, *They feared God exceedingly.*

1. Caſes of publike Confeſſion to men.

Secondly, men muſt ſometimes publikely confeſſe their ſinne vnto men, for the good of the Church; as, when Chriſtians haue publikely offended the Church of God, they are to giue publike ſatisfaction by open and free confeſſion: for hereby

2.

First, the truth of their Repentance is teſtified.

Secondly, Gods mercy is publikely implored by the whole Church, which is forceable.

Benefits of publike confeſſion to men, foure.

Thirdly,

Thirdly, a whole Congregation is instructed, and warned to take heede of like sinnes.

Fourthly, the loue of Gods people is notably confirmed againe to the party. Vpon such a publike confession and humiliation, was the Incestuous person receiued in againe, 2. *Cor.* 2. 6. it is sufficient, that the same man was *rebuked of many*: and *Act.* 19. 18. it is recorded of the beleeuers of *Ephesus*, that being stricken with a great feare, they came and confessed their workes *before the multitude*. It is much to bee desired, that this publique confession, being an ordinance of Iesus Christ, were more practised in euery congregation, then it is, or is like to be: for if those *that sinne openly, were rebuked openly*, others would feare, 1. *Tim.* 5. 20.

2. Secondly, we allow also priuate confession of man to man, in two cases:

1. First, in priuate iniuries betweene man and man: for by our sinnes wee may also wrong men, as *Dauid* did *Vriah*; and here it will be meete to come and confesse our fault to the party wronged, to testifie: First, our repentance: Secondly, our sound reconciliation. This is intended by the speech of Christ, *Luk.* 17. 4. *If thy brother trespasse against thee seuen times a day, and hee come and say, It repents mee, thou shalt forgiue him.* Yea, God himselfe

Gen. 20 7. sends *Abimilech* to *Abraham*, whom he had vnwittingly wronged and offended, to reconcile himselfe to him, that hee might obtaine *Abrahams* prayers: So likewise

Iob 41. 8. hee sent *Iobs* friends, hauing wronged him, to *Iob*, to confesse their fault, and get him to intreat of Gods peace for them.

Secondly, in trouble of conscience, to finde peace, it is fit to vse the helpe of some speciall man, minister or other, and being a man of wisedome, gifts, and secresie, to confesse to him both the trouble of conscience, and the

Iam. 5. 16. cause of the griefe: Of this the Apostle *Iames* saith, *Confesse one to another, & pray one for another.* Now in this case, although

although the Miniſter ſhould bee the fitteſt man, as hauing a *learned tongue* and ſtudied in the caſes of conſcience, to miniſter vnto a wearie ſoule a word of comfort inſeaſon, and hath ſpeciall promiſe to be heard, as being a *miniſter of reconciliation* betweene God and his people; and it is not for nothing, that the Lord vſeth this reaſon to *Abimelech, Goe to* ABRAHAM, *for hee is a Prophet*: Yet that place ſhewes, that the troubled conſcience is not to be tyed to one perſon, nor to a Prieſt, but to bee performed alſo to priuate Chriſtians.

Hence wee may ſee, how farre all this differeth from Popiſh Auricular Confeſſion: For, firſt, we hold it not a matter of abſolute neceſſitie, to confeſſe vnto men, as they doe; but that there be caſes, wherein it may be conuenient or neceſſarie. Secondly, we vrge not confeſſion of all ſinnes, with all the circumſtances to bee neceſſarie, yea, the very thoughts and intentions of the heart; which is

1. Difference of Chriſtian confeſsion from Popiſh and Auricular.

2.

Firſt, the rack and gibbet of conſciences, and no eaſer.

Secondly, it is fit for ſuch as would know all the ſecrets of States, Kings, and Kingdomes: all a Kings reuenue cannot maintaine ſo many intelligencers, as make knowne ſo much to the Pope, as this common leager of confeſſion, in all States, and Courts, and Houſes, yea, boſomes of men and women.

Thirdly, it is a fit meanes to know the diſpoſition of all perſons, by which they know where to haue fit agents for their villanies, fit Patients for their luſts, reſolute Catholikes to ſtab Kings, and blow vp Parliament houſes: But wee leaue it free, and to be onely of thoſe ſinnes, which moſt trouble the conſcience, and hinder the peace of the ſoule.

3. Thirdly, we inioyne it not at ſet times, as once a yeere at Eaſter, but onely when the fore-named occaſions are offered.

4. Fourthly, we ſay it may be made, not to a Prieſt onely

or Fryar, and their owne Pariſh Prieſt; but, if the Miniſter be a fit man, then to him; and, if hee be not, then to ſome other Miniſter, or in the defect of ſuch a one, then to ſome ordinarie faithfull Chriſtian, to whom hee may diſcouer his trouble, with the cauſe of it.

Vſe 1. And if all this be ſo, that confeſsion muſt be made to God: then conſider before thou ſinne, that thou muſt go backe to God againe, after thy departure from him by ſinne: the Prodigall goes from his Father, but hee muſt come backe againe; if there be a going from God, there muſt be a returning to him; if thou hide thy ſinne, thou muſt againe vncouer it.

Vſe 2. Secondly, if ſinne muſt be confeſſed vnto God, then doe it ſincerely as before God. In all things, the heart and tongue ought to agree, becauſe the Lord made the one, to expreſſe the other; and ſo our Prophet in this confeſsion ſuffered not his tongue to runne before his wits, but hee thought hee would confeſſe, and confeſſed: ſo in all the parts of Gods worſhip, the firſt thing reſpected is the heart; whereas contrarily many in confeſsion, publike or priuate, haue one thing in their mouth, another in their heart.

πολλοῖς μὲν ἡ γλῶττη τῆς διανοίας πρότρεχει.

Againe, thou ſinneſt before God, before his face, in his ſight, the Lord looking on, and ſtanding by; there is nothing which is not naked to his eyes, no darkneſſe nor night can couer thee, for that is as day to him, with whom is no darkneſſe: and therefore it is a bootleſſe thing to ſeeke to hide thy ſinne from him, hee heard thee lye, ſweare, and forſweare; hee ſaw thee drunken, and committing vncleanneſſe; thou couldſt not flye from his Spirit, his fierie eyes did looke on thee, himſelfe ſtood at thy elbow.

Vſe 3. Neceſſary attendants of Confeſsion. *Rom.6.21.* Thirdly, if thou confeſſeſt vnto God, then in confeſsion euer ſet thy ſelfe before God, and this will ſeaſon it with neceſſarie qualities: as firſt, thou wilt bring ſhame in thy face, and an holy bluſhing, as it is ſaid, *What fruit haue*

haue ye of those things, whereof ye are now ashamed? And it is hollownesse and impudencie to offer to confesse foule sinnes, without blushing and shame before God. Oh, said the holy man *Ezra*, *I am confounded and ashamed to lift vp mine eyes vnto thee*: A good heart, seeing Gods eyes to be set on his nakednesse, stands agast, and ashamed in it selfe, and there is no quietnesse to it, till it bee couered with the garment of Christs righteousnesse: *Ezek.* 16. 61, 62, 63. *Then thou shalt remember thy wayes, and be ashamed, and confounded, and neuer open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, &c.* Secondly, if thou settest thy selfe before God in confession, it will breed anguish and sorrow of spirit, for that sinne which is confessed, as the conuerts, *Act.* 2. 37. *were pricked in their hearts* in conscience of their sinnes; there will be inward griefe for offending a good God, and grieuing his good Spirit.

Thirdly, it will bring in a purpose to leaue and forsake that sinne which is confessed, and all other. Can a man, setting himselfe before God, confesse that sinne which he purposeth to liue in and hold and not forsake? this is but to aske leaue to sinne.

Nay, the setting of a mans selfe before God, wil bring in a resolution to renounce all sinne, as *Hos.* 14. 9. *Ephraim* shall say, *What haue I more to doe with Idols?*

Fourthly, it will bring in a secret, but most earnest desire of forgiuenesse, for it cannot but consider in God: First, the Maiestie offended: Secondly, the danger of his wrath, which is a consuming fire, and an execution of all the plagues written in the booke of the Law: and thirdly, the riches of his mercie, in prouiding so precious a meanes of redemption, which neither man nor Angell could once thinke of, 1. *Pet.* 1. 18.

Fiftly, it breeds a reforming of that which is amisse, and an healing of the error, as *Zacheus* did, *Luke* 19. 8. *Lord, halfe my goods I giue to the poore*: according to the

counsell of *Samuel* 1.7.3. *If ye be come againe to the Lord with all your heart, put away the strange gods frō among you.*

Sixtly, it breeds an holy feare for time to come, because it beholds Gods eye vpon euery sinne, his anger on euery one, till by the bloud of Christ he be appeased, his mercie in forgiuing, that he may be feared; and this feare abates the rage of sinne: nay, it will feare the occasion, and hate the appearance of euill, 1. *Thes.* 5. 22. and the garment spotted with the flesh, *Iude* 23.

Seuenthly, there is a mourning and complaining vnder the burden and bondage of sinne: Oh, *who shall deliuer me from the body of this death!* saith *Paul*: and *Isa.* 63. 17. *O Lord, why hast thou made vs to erre from thy wayes, and hardned our heart from thy feare?*

Eighthly, there is great desire, 2. *Cor.* 7. 11. namely, a longing to satisfie *Paul* and the rest of the members of the Church, with desire to be restored to their fauours and fellowship.

Ninthly, Confession to men: For duties of Pietie and Charitie must goe together, or else all is abominable, as appeares, *Ier.* 7. 9. 10. *Will ye steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say; We are deliuered, though we haue done all these abominations?* So *Isay* 1.11. *What haue I to do with your sacrifices? &c. for your hands are full of blood, verse.* 15.

Against my selfe.] This is the second branch of the manner of *Dauids* confession, hee will confesse against himselfe. Hence note, that *He that will truely and soundly confesse his sinne, must become his owne vtter enemie*, he must set himselfe against himselfe as much as possibly he can. So did DAVID here, hee shamed himselfe to all posteritie, and spared not his owne name, though a King, so GOD might haue the praise of his mercie, and the Church the benefit of his example.

Doctr. A true confessor must be his owne vtter enemy.

Iob

Iob 42. 6. When *Iob* was reproued for his inconsiderate words, he brake out at last into this speech, *I abhor my selfe, and repent my selfe in dust and ashes.* He is a great enemie, that hates man; but farre greater, that abhors him: yet so was *Iob* to himselfe. *Daniel* in his prayer saith, *I am confounded and ashamed to looke vp to heauen, shame and confusion of face belongs vnto vs this day, Dan.* 9. 5. *&c.* So close doth he follow the matter against himselfe. 1. *Tim.* 6. 13, 15. Saint *Paul* rippeth vp his owne grieuous sinnes, in such sort as his greatest enemy could not haue spoken more against him, then he spake against himselfe. Hee was not contented to call himselfe a vile person, but (as though he had said too little) he adds that he is the *chiefest of all sinners.* Who could more accuse the poore Publican then he did himselfe? Oh, *I am not worthy to lift vp mine eyes to heauen, Luc.* 18. 13. and the Prodigall Son, *I am not worthy to be called thy Son, Luc.* 15. 18, 19.

And good reason it should be so: for

Reason. 1. First, sound confession is called a iudging of our selues, 1. *Cor.* 11. 31. Now in the course of iudgement, there are foure things, all against the partie to be iudged: First, *arraignement*; and this in confession is, when wee present and summon our selues before the barre of Gods iustice: Secondly, *examination*; and this is, when wee narrowly inquire of our selues what wee haue done: wherein as the Kings Atturney sifteth out, and exaggerateth euery circumstance of the crime against a Traytor, to make it seeme as odious as may be; so should we sift out euery circumstance of our sinne, to make it as vile to our owne eyes as may be, so as our hearts may be conuinced: Thirdly, *conuiction* or pleading guiltie, and confession; & that is, when with the penitent Thiefe, our soules can say, We are *righteously here*, and iustly laid vnder Gods indignation, worthy to be cast into Hell. And neuer was he truely humbled, that is, more ashamed to confesse sinne, then to commit it: Fourthly, there is an

execution and holy reuenge, 2. *Cor.* 7. 11. and this is, when we beate downe our bodies, and mortifie our members, and vndertake good duties, that the like occasions may be preuented for afterward. These parts of an enemy doth euery humbled soule take vp against it selfe, when it iudgeth it selfe before God; and who can be a greater enemie to himselfe, then he that doth so?

2. Secondly, it is an essentiall difference betweene the sound confessions of the godly, and the slubberd confessions of the wicked; the godly renounce themselues and their sinnes, but hypocrites doe not, they neuer learned the first lesson of Christianitie, which is selfe-denial, their mindes are set vpon euill workes, and therefore how can they be against them? They repent not but with a repentance to be repented of.

3. Thirdly, all the accusers and enemies, that the child of God hath, if they be put together, cannot obiect halfe so much against him, as hee can against himselfe; men may speake much, but not so much as himselfe. And therefore if he deale truely betweene God and himselfe, he will so shame himselfe, as all his enemies cannot. And for this end, God hath seated the conscience in the middle of the soule, as a Iudge of the actions, and hath giuen it an eye, to pry into the secrets of the heart, and cleared this eye in the regenerate, to discerne more euidently the owne estate, & giuen it a voice to follow the sinner with hue and cry, to make him pronounce the sentence of guiltinesse and death against himselfe; and all this is to iustifie God in any iudgement he brings vpon vs, and to glorifie him when he brings vs out by any deliuerance: But as for the wicked, the eye of conscience in them is dazeled, or quite put out, and lets them goe on to their condemnation.

4. Fourthly, a godly man must become his owne greatest enemie in confession of sinne, because grace must carry a man further then nature can doe: nature can make a man

man hate ſinne, but other mens rather then his owne, *Gen.* 38. 24. *Iudah* thought whoredome worthy of burning (as it was the cuſtome in thoſe dayes,) in his daughter in law *Thamar*, but not in himſelfe; when the tokens he had left with her were brought forth, then hee could confeſſe ſhe was more righteous then he, then away with burning; whereas, if ſhee were worthy to be burnt, then much more he. But grace looketh rather vpon a mans owne ſinnes, then anothers, accounting them more venemous, poyſonfull, odious, and hate-worthy then anothers. We hate all Serpents deadly, yet not ſo much thoſe in another countrey, as theſe in our owne, nor one that is ten foot off, as that that is hard by; the neerer he is, the greater is our antipathie and hatred againſt him. Now ſeeing euery ſinne is a Serpent, therefore we muſt hate euery one, but that more eſpecially which is neereſt and vpon our hands, as the Viper vpon *Pauls*, to ſhake it off as he did.

To come now to the Vſes:

Vſe 1. Firſt, this lets vs ſee what is the nature of ſinne, whatſoeuer men conceiue of it; they thinke not of it as of ſinne, if it haue either profit or pleaſure with it, but hold and hugge it as a ſweet morſell vnder their tongue, they conceiue a great ſweetneſſe in it; whereas indeede it makes a man his owne greateſt enemy. If hee neuer repent, it is an intolerable euill; but if hee doe repent, he ſees that the ſweetneſſe of it is bitter inough, ſuch as makes him ſay, that the pleaſure of ſinne is very deare, and bought at too high a rate.

A man can bewayle any outward commoditie being loſt, and ſay as *Iaacob* did, I haue loſt this and this child, all theſe things make againſt me; So, I haue loſt ſuch and ſuch commoditie, all theſe make againſt me: but, where is the man that can ſay, Loe my ſinnes, theſe are they that make againſt mee? But let the wiſe bee perſwaded neuer to thinke of ſinne as of a friend, to fall into too familiar

miliar acquaintance with it, but know that it is such an enemy, as thy selfe must bee thine owne greatest enemy for it, or else God will.

Use 2. Secondly, must a man set himselfe against himselfe in his confessions? then this taxeth the practice of many men:

First, of sundry, who will neither deny their sinnes, nor yet confesse them. They wil not deny them for shame, because it is against their knowledge & conscience; they should seeme to pull the Sunne out of heauen, and deny the light of Nature, if they should say they do not sinne; and as for confession, they will confesse none, though neuer so sinfully done, they deale gently with them, and are loth to fall out with their friends; faults they will confesse them and ouersights, and infirmities which euery man hath, sinnes of weakenesse, though indeede of wickednesse, such as are done by the strength of corruption neuer resisted.

Thus through ancient acquaintance they cannot leaue them, they looke so amiable and louely, thus they flatter themselues in sinne: but if euer such come to be reconciled to God againe, they must put on another person, and deale in earnest against them, before they can see God friendly in the pardon of them, they must call a spade a spade, that is, confesse sinne to be such as indeed it is; If the question be: what is the vilest thing in the world? The answere must be, These sins; and, Who is the vilest person liuing, the answere may & must be, Themselues.

2. Secondly, others haue set colours on their sinnes, that they might neuer see the hatefull and ougly face of them: as

First, anger and hastinesse, when a man is all on a sudden flame, and burnes all about him, for no iust cause; What will he say? Why, it is but spirit, or at worst heat of nature, and he cannot do withall, it is soone past & ouer. Well, an enemy to his sinne would conclude it to be

spirit

ſpirit indeede, but an euill one, and an heate which is kindled from the fire of Hell.

Secondly, exceſſiue pride, though men out-runne their degrees, and out-weare all fashions, in attiring themſelues moſt immodeſtly, ſo that a man may read in broad letters, and great characters, the lightnes of a light mind, yet they ſay, it is but ornament or complement, or at worſt, the faſhion. An enemy now to ſin would eſteeme it, as indeed it is, a faſhion vnbeſeeming ſuch as profeſſe mortification, & a faſhion whereof the Apoſtle ſaith, *Faſhion not your ſelues according to this world*, and not maintaine them with Principles drawne out of the Diuels Catechiſme.

Thirdly, prodigality is but kindnes of nature, couetouſnes but frugalitie, drinkings after the maner of the Gentiles, but ſocietie & humanitie, Impudency and complement, but good education; Luke-warmnes in religiō, but good diſcretion & policy: and, though Chriſt gaue himſelf to purchaſe a people zealous of good works, yet it is thought a mans praiſe to be no meddler, and to be zealous is counted nothing but to outrunne the bounds of godlineſſe. Thus Satan had taught the world a tricke to harden mens hearts, and hinder them from ſound peace and repentance.

Thirdly, others ſo tender their names in their publike ſins (which are as manifeſt as a noſe on a mans face, as we ſay:) as they ſhrinke from ſhewing themſelues in open confeſsion againſt themſelues, and that when Gods glorie, and the good of the Church, yea the peace of their owne conſciences calls for confeſsion. But farre are they from the affection of a zealous heart, which would make them turne againſt themſelues and their ſinnes, in returning to GOD. This would haue thought that *Dauid* ſhould haue had more care of his credit then thus to rip vp his ſinnes, but *Dauid* was of another minde then they. 3.

Fourthly,

Fourthly, those (truely so called) Puritanes and Catharists that need not repentance, being whole men, in full conformitie with the image of GOD, so deifyed, that they cannot sinne. These are to bee branded with that odious name of Puritanes, and not they that confesse their sinnes, and labour to preuent them for time to come. And Papists rather are true Puritans, who say they fulfill the Law, and need not say, Forgiue vs our debts, because GOD is rather indebted vnto them by their workes of supererogation: let men lay the vile reproch of Puritanisme (which is an heresie) vpon these, rather then the godly not deseruing it.

Vse 3. Thirdly, this is a ground of instruction, how to carry our selues towards them that are afflicted in soule, and soundly humbled, that we aggrauate not their sinnes, or the danger of their estate, but rather comfort them, seeing they can and doe speake more basely, and thinke more vilely of themselues then we can doe. It is the part of a miserable comforter to adde sorrow to the afflicted. Old *Eli* should haue had more compassion on *Annah*, and not haue beene so inconsiderate as to say shee was drunken: *Oh my Lord* (said she) *I am not drunken, but my soule is troubled within mee*, 1. *Sam.* 1.16. It was the fault of *Iobs* friends, that in stead of comfort, they went about to proue him an hypocrite; Of such the Church complaineth in the Canticles, *Thus I was wounded in the house of my friends.* If Gods childrens estate be alreadie heauy, they lay it heauier on them: But, blessed is he that wisely iudgeth the poore.

Vse. 4. Fourthly, seeing in confession of sinne a man should become his owne greatest enemie, we must conscionably vse the meanes to become our owne enemies, not the enemies of our bodies, but of our owne body of sinne.

Quest. And what are these meanes.

Answ. These:

1. Meanes of sound hatred of our owne sinnes. First, let vs search and sift our selues, our estates and wayes.

wayes. Zeph. 2. 1. *Fanne your ſelues, fanne your ſelues, O Nation not worthy to be loued.* Lam. 3. 40. *Let vs ſearch and try our wayes, and turne againe vnto the Lord.* Let vs carry lights into our ſoules, to ſee the ſecrets of them. *Ier.* 3. 13. *Know thine iniquitie*: How? by the Law of God, whereby commeth knowledge of ſinne: the more inſight into the Law, the more ſight of ſinne & miſerie: being right it ſelfe it is *index ſui & obliqui*, ſhewing vs what to do, and what is done amiſſe. See *Ier.* 6. 8.

τῷ ἐυθεῖ καὶ αὐτὸ καὶ τὸ καμπύλον γινώσκομεν. *Ariſt. l. 1. de anim. c. vlt.*

Secondly, let vs take knowledge of the rottenneſſe and corruptneſſe of our nature: for if wee could ſee our nature aright, we ſhould finde iuſt cauſe enough to hate our ſelues, it being a ſtinking ſinke, a filthy puddle, and an impure fountaine that ſends forth muddy ſtreames, a bitter roote ſending out odious fruit, ſuch as whereby we ſhew our ſelues enemies to God and righteouſneſſe, hauing the ſpawne of all ſinne in our hearts. 2.

Thirdly, meditate on the greatneſſe of ſinne, examine in what degree and circumſtances thou haſt ſinned, and, as thou haſt riſen in the degrees of ſinne, ſo riſe accordingly in the degrees of humiliation and hatred of them, and of thy ſelfe for them. A low degree of humiliation will not ſerue *Dauid* and *Manaſſeh*, when their ſinnes are in high degrees. 3.

Fourthly, let vs looke vpon our ſinnes in the numberleſſe kindes of them, in the fountaine and ſtreames of them, in wandring thoughts, idle words, and prophane hurtfull actions; ſinnes by omiſſion of good, and commiſſion of euill; ſinnes of knowledge and preſumption or of ignorance, *Pſal.* 19. 12. for many ſinnes we know not, which we muſt giue vp to the Lord to bee ſearched by him, and by his mercy either to be brought to our remembrance, or graciouſly paſſed by; ſinnes of youth, or paſt, to repent vs of them; and of age, either preſent, to grone vnder them, or future, to feare and preuent. In regard hereof ſay, Lord, *who knoweth the errours of* 4.

this life? they are in number as the haires of our head.

5. Fiftly, let vs labour to see the danger of our sinnes: for he that sees an euill, will be the more carefull to preuent the danger of it.

Wherein the danger of sin consists: sixe things.

First, see the danger of sinne in the infinite Maiestie of God offended, for he will set himselfe stubbornely against all offenders, that haue not set themselues against themselues, in regard of their sinnes, and put forth his wrath in flaming fire, to render vengeance vpon the disobedient.

2. Secondly, in trampling vnder foote the blood of the Couenant, as an vnholy thing: God sent his onely Son Christ Iesus from heauen to take our nature vpon him, and to shed his blood for vs, and yet in sinning we tread it vnder foote: what a dangerous thing is this? See *Heb.* 10. 29.

3. Thirdly, in quenching the motions of Gods good Spirit, who hath often striuen with vs in the ministerie, and betrusted vs with his gifts and graces; *Ephes.* 4. 30. 1. *Thes.* 5. 19.

4. Fourthly, in staining our honourable profession, which we should rather haue adorned and beautified, as though other men would not debase our profession enough, vnlesse we doe too. *We should walke worthy of our high Calling*, 1. Thes. 2. 12. *and in holinesse, whereunto we are called*, chap. 4. 7. *being Saints by calling*, 1. Cor. 1. 2. *and ought to bee holy, as hee which hath called vs, is holy*, 1. Pet. 1. 15. What a shame is it to infringe so excellent priuiledges?

5. Fiftly, in repetition of sinne, when wee commit the same sinne againe & againe, euery yeere, moneth, weeke and day, yea euery moment of the day. Better had it been for vs to haue been Gentiles and Painims, who neuer knew the trueth, then to heare sinne reproued, and yet rush presumptuously into it, and after repentance to wallow againe in the mire; See 2. *Pet.* 2. 21, 22. it is a pittifull

pittifull and lamentable thing, that a man ſhould waſh himſelfe from ſinne by repentance, and then go and pull Gods vengeance vpon him againe by tumbling himſelfe in them.

6 Sinnes againſt many meanes.

Sixthly, and laſtly, the danger of ſinne is great, becauſe wee haue ſinned againſt ſuch great meanes of ſanctification, as namely, firſt, againſt our *vowes*, made in baptiſme, and renued in the ſupper, or which wee haue made of our ſelues vpon certaine occaſions, that wee would doe ſuch or ſuch things no more: all theſe wee haue kept very ſlenderly, or not at all, whereas ciuill honeſtie requires performance of a promiſe, made to man: and is it nothing not to keep touch with God, who hath commanded vs to keepe touch with men? Remember the precept, *Eccleſ.* 5. 3.

Secondly, againſt the *light* and *checkes* of conſcience, and is this nothing? Chriſt ſaith, *This is the condemnation of the world, that light is come into the world, and men loue darkneſſe more then the light: Rom.* 1. 18, 21. Wee reade, that God plagued the Gentiles for neglecting the means of knowledge by the creatures; how much more will he puniſh vs, that profeſſe the light of grace, and yet ſpurne againſt it, as if we were ſtill in the night of darkeneſſe? how many among vs liue in a number of ſinnes more odiouſly, then did many of the Gentiles, who could liue ſomewhat ciuilly and honeſtly, in reſpect of our outragious enormities?

Thirdly, againſt many of *Gods corrections*, both in our ſelues, and in others: when a childe receiues no good by correction, we thinke his parents wil goe neere to thruſt him out of doores; ſo is it betweene God and vs. See an excellent place, *Dan.* 5. 18. to 29. *Becauſe we are no whit benefited by other mens chaſtizements, the ſentence is not far off, but is alreadie pronounced againſt vs, We are weighed in the ballance, and found too light.*

Fourthly, againſt the *great mercies* of God: this doubles

bles the sinne in Gods sight: 2. *Sam.* 12. 7. to 13. the Prophet *Nathan* exaggerates *Dauids* sinne, by shewing him the particular benefits, wherein God had remembred him, and concludeth; the greater Gods loue was, the greater was his ingratitude and forgetfulnesse.

What a number of mercies haue we in this one, that the glorious light of grace shineth so bright vpon vs in the Ministery, whereby we may be put in minde of Gods exceeding loue, and what he deserues at our hands, and what are our sinnes against him, which giue him iust occasion to remooue his blessings from vs? Let vs looke to it; if we doe not vse these large blessings conscionably, our sinne will be so much the more heauy in the punishment. Let vs confesse our sinnes, and vnthankfulnes especially, and in our confessions, become enemies to our selues, (for wee see true confesions are to bee thus qualified) and that by these meanes prescribed, which may helpe vs thereunto.

And thou forgauest the punishment of my sinne.]

DAVID had made himselfe an enemie to himselfe, and now to obtaine that which he laboured for, he makes God his friend; this is the fruite of serious confesion. *Thou forgauest*] The Word signifies to wipe off all the score, namely, the debt of sin and of punishment. *The punishment*] or rather, iniquitie of my sinne (as the Word may be better translated) that is, my wicked sinne; as if he had said, Though it was against my conscience, a foule, filthie, and bloudy sinne, yet thou madest it, as if it had neuer beene.

God forgiueth sinne two waies: first, in his owne secret counsell, according to his owne decree; and this is, when he accepts the satisfaction of Christ, for the sinne committed against him. Secondly, actually, vpon humiliation and repentance; and this is, when he puts foorth

actuall

actuall forgiueneſſe in mens owne conſciences, whereby he perſwades them, that their ſinne is forgiuen. And this latter is here ſpoken of: *Dauids* ſinne was remitted before by faith in the *Meſſiah*, but now the remiſsion thereof is teſtified to his owne conſcience: and hence hee comes to retaine his former ioy, and his mourning garment is turned into a garment of gladneſſe; he had now a comfortable experience of his happie eſtate. Now in that *Dauid* thought and purpoſed to confeſſe, and then it followes preſently, *Thou forgaueſt*: note that

Doct. Remiſſion of ſinne followeth a ſound purpoſe of confeſſion.

So ſoone as euer a ſinner doth truly, and ſoundly confeſſe his ſinne, the Lord doth preſently follow with forgiueneſſe: remiſsion of ſinne doth immediatly follow a very intent and purpoſe to confeſſe it. *Prou.* 28.13. *Hee that hideth his ſinne, ſhall not proſper: but he that confeſſeth and forſaketh it, ſhall haue mercy.* There muſt be forſaking of ſinne with confeſsion, to ſhew the ſoundnes of it, and then preſently followes remiſsion. And why?

Reaſ. 1.

Firſt, it is grounded on Gods faithfulneſſe, who hath made a promiſe, for this fruite of confeſsion; 1. *Iohn* 1.9. *If we confeſſe our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* As if he ſhould ſay, God of his infinite mercy, hath promiſed to all true penitents and confeſſors, that he will forgiue and neuer remember their ſinnes any more, he muſt ſtand to his promiſes, or elſe he ſhould be vnfaithfull: and *hee is iuſt* (ſaith the Apoſtle) *to forgiue*; a man would haue thought, he would rather haue ſaid, Hee is mercifull to forgiue: no, but hee is iuſt to forgiue the ſinnes of true beleeuers, becauſe they are all ſatisfied for, their whole debt is paid, and Gods iuſtice will not let him demaund the ſame debt twice, of the ſuretie, and of the debter.

1. *Iohn* 1.9.

2

Secondly, true confeſsion is a fruite of ſound conuerſion, at the firſt act whereof, all a mans ſinnes are done away, although the tydings of it comes not ſo ſoone to his owne conſcience. This appeares in the example of

of *Dauid* here; he no sooner *said*, that is, truly resolued to confesse, but the Lord remitted his sinne, and preuented him, saying, *Thy sinne is put away, thou shalt not die*: see the storie, 2. *Sam.* 12.7,13. The prodigall sonne saies, He will goe to his Father, and whilest yet he is comming, before his confession, *his father sees him a farre off, runnes to meete him, falles on his necke, and kisseth him.*

3. Thirdly, true confession is a signe of adoption. Now where this is, there is a heart resolued to seeke God, so that a man puts off all his former hatred of him, and the affections of his heart are sanctified, to desire peace and reconciliation with God: this cannot proceede from a heart that is now at enmitie with God, as it was by nature, but which is a friend, and reconciled. A wicked and reprobate person can desire saluation out of selfeloue, and to saue his skinne, but not properly reconciliation: but a godly man desires Gods loue and friendship, and reconciliation with him, for his owne sake, more then, and aboue his owne saluation.

4. Fourthly, remission must needes attend sound confession; because this confession is ioyned with some kind, and seede of sauing faith, which, be it neuer so small, is a fruite of the sanctifying Spirit, and makes a man partaker of Christ, and in him of God the Father with all his blessings: for in this confession, as wee haue noted, there is

First, a deniall of a mans selfe, which is a worke of the renewing Spirit, which whosoeuer hath, he is the childe of God.

Secondly, there is in it an apprehension of Gods mercifull nature with application, and taking hold of it for himselfe; which application is either not at all, or false in the wicked.

Thirdly, there is in it a true touch, which holds on in seeking God; whereas in the wicked, there are some good wishes and confused apprehensions: but, being without

without ſinceritie, fall off, and come to nothing. Whence we conclude, that true confeſsion of ſinne goeth alwaies with remiſsion and pardon of it.

But, how can confeſsion be ſound, before ſin bee pardoned, ſeeing nothing can be acceptable where ſinne is not pardoned? it ſeemes rather that confeſsion ſhould follow remiſsion. *Obiect.* 1.

To anſwere this, we muſt conceiue, that in God, the iuſtifying of a mans perſon, his ſanctification, faith, repentance and confeſsion are al giuen at once, at the ſame moment, becauſe at the firſt acte of grace, there is a change in the whole ſoule: but in reſpect of vs, of our apprehenſion and application, one grace goeth before another; as the cracke of thunder and lightning are both at one time: but we ſee one, before we heare the other, becauſe our ſight is more quicke and apprehenſiue then our hearing. Likewiſe theſe graces are wrought all together by God, yet in regard of vs and our ſenſe and apprehenſion, pardon comes after confeſsion. *Anſ.* 1.

Secondly, God in the beginning of our conuerſion giues vs that grace, the which he doth not preſently giue the feeling of. As a child in the wombe liues and moues, but hath no knowledge of his life and motion: ſo Gods children are in a comfortable eſtate, but they know not the comfort of their eſtate; Gods graces in them are in ſo ſmall degree, that they can ſcarce acknowledge that, which in truth is in them. 2.

But wee ſee, that numbers of men haue confeſſed their ſinnes, and yet had them not remitted. *Saul* and *Iudas*, and *Caine* confeſſed, and yet remiſsion of ſinne did not follow, they were reprobates. *Obiect.* 2.

The doctrine ſpeaks of ſound confeſsion, ſuch as they had not: for firſt, it was not voluntarie, but extorted: Reprobates cannot ſay as *Dauid*, *I will confeſſe*, but are drawne out by head and eares of God thereunto; they would ſtil haue hid their ſins if they could; therfore their *Anſ.* Vnſound confeſſion diſcouered.

confeſsion was no freewill-offering, and ſo not ſound nor accepted.

Secondly, it ſeekes not eaſe of ſinne, but eaſe of ſenſe, deſiring onely that God would take out of their conſcience the horrors of hell, and it looketh on the puniſhment, not the offence done againſt Gods Maieſtie.

Thirdly, it proceedes not from a childlike feare of God, but ſeruile, without any true purpoſe of godlines. *Saul* indeed ſaid, *I haue ſinned, I obeyed the people fooliſhly*: but, though he thus confeſſed, yet he doth feare the people ſtill; and therefore he ſaith vnto SAMVEL; *I pray thee honour mee before the people*: a true feare of God would haue hated the occaſion of ſinne, as well as the ſin it ſelfe.

Fourthly, it proceeds not from lowlineſſe, pouertie of ſpirit, or from meeke and humble ſubiection to God, as the godlie's doth, who iuſtifie Gods proceedings, cleare him in his iudgement, repoſe themſelues in his mercy, and waite with hope and confidence for a gracious iſſue, but with murmuring, pride, and hardneſſe of heart, as in *Pharaoh*, or with final deſperation, as in *Caine* and *Iudas*.

Obiect. But euen the godly themſelues will often bid battell to this doctrine, and ſay, Alas! if aſſurance of remiſsion follow ſound confeſsion, what ſhall I thinke of my ſelfe? I haue long bewailed my ſinnes, and yet reſt without this aſſurance; my caſe is not *Dauids*, either my confeſſion is not ſound, or my perſon not in the ſtate of grace, or this doctrine vnſound.

Anſw. We muſt diſtinguiſh between the preſence of a grace and the ſenſe of it; a grace may be there preſent, where there is no feeling: there may bee the preſence of Gods loue, faith, and remiſſion of ſinne, where there is no ſenſe of them.

Obiect. How can this be, ſeeing faith is a full aſſurance and certaine perſwaſion? can a man be thus perſwaded, and yet not feele it?

Yes:

Yes: first, there may be faith, where there is no such assurance, as many complaints of Gods children in temptation do witnesse abundantly: *Iob* and *Dauid* thought, God had quite cast them away, and hid his face in vtter displeasure; here are beleeuers and faith, yet no sense. Was Christs righteous heart euer destitute of faith? did his Father euer cease to loue him? surely no, wee may not thinke so, and yet he said, *My God, my God, why hast thou forsaken me?*

Answ.

Est quædam derelictio, vbi nulla fuit tanta in necessitate virtutis exhibitio, nulla Maiestatis ostensio, Bern.

Secondly, Christs promise is, *Blessed is he that beleeues, though he see not.*

Thirdly, We must distinguish betweene the want of faith, and the weakenesse of it: vnfeelingnesse comes through weakenesse, and not alwayes of the want of it.

Fourthly, Prayer for that grace, which seemes to be absent, is a signe of the presence; and, prayer for sense and feeling of pardon is a fruit of faith.

Fiftly, There be sundry degrees and measures of faith; some Saints are as the weeke, which can smoke only and not flame, yet the least graine of faith layeth hold on Christ to saluation.

Sixtly, In temptation it is sufficient, that Gods children liue the life of God, though they know not that they liue. In a swoune a man liues, though he perceiues it not; it is sufficient, that other men know he liues; a little embers lyes vnder a heape of ashes; so Gods child hath that in him, which shall support and sustayne him vnto greater perfection, though he know not his graces.

Vse 1.

First then, this serues to ouer-throw a doctrine of the Church of Rome, which is, that remission of sinne doth follow Confession *ex opere operato*, that is, If one come and confesse all his sins auricularly, then the very worke wrought doth carry away pardon: But this is vtterly false, that God hath tyed remission of sinne to the very worke of Confession, because Confession is effectuall only so farre forth as the person confessing is a beleeuer,

ſanctified, and iuſtified. Elſe why was not *Sauls* ſinne remitted, ſeeing it was confeſſed? the only reaſon is, becauſe he, as alſo *Caine* and *Iudas*, were not in the ſtate of grace. Firſt then, pardon belongs to the perſon, that is accepted through Chriſt, not to the worke.

Secondly, Papiſts ſpeake this of confeſſion to the Prieſt, which is the racke of the ignorant world, but *Dauid* of confeſſion to God which bringeth peace.

Thirdly, their Abſolution, which is pronounced on Confeſſors, is moſt blaſphemous, and preiudiciall to Gods royall and high prerogatiue. The blinde Iewes could ſay, *Who can forgiue ſinnes but God?* And, *Nathan* ſaid not, *I*, but, *God hath put away thy ſinne.* So that this their abſolution belongs not to any Prophet or Apoſtle, ordinary or extraordinary, nor to any of their ſucceſſors; no, not to Chriſt himſelfe as man. Which is the rather to be obſerued, to meet with their blaſphemous opinion, for which they lay this ground.

Chriſt (ſay they) was God and Man. As God, he had an abſolute power to forgiue ſinnes: As man, hee hath a proper power, and that is deriueable to the Prieſt, ſtanding in Chriſts place, to whom he delegates a power to forgiue, as himſelfe had power to forgiue; and for this that place is brought, *Ioh.* 20. 21. *As the Father hath ſent me, ſo ſend I you.*

To anſwere this, We will not conſider Chriſt as God; (for ſo there is no queſtion, but he may, and doth forgiue ſinne:) but two wayes elſe: firſt, as Mediator, God and man. Secondly, as man, altogether of our nature if we were without ſinne. As Chriſt is Mediator and King of his Church, ſo he deriues to his Miniſters, not a power of remiſſion, but a miniſtery of remiſſion of ſinnes; not to forgiue ſinne, but to pronounce, that God hath forgiuen it: this only hath he left to the Church. But as he is meere man, he hath no power to forgiue ſinne, but as being the ſonne of man, hee is likewiſe the Sonne of God:

God: In the time of his humiliation he ſaid not, I forgiue mine enemies, but, *Father, forgiue them, they know not what they doe.*

As for the place, which they abuſe to their irreligious opinion, we muſt note, firſt, that it is ſpoken of Chriſt to his twelue Apoſtles, and not of any Euangelicall Prieſts. Secondly, it importeth only a ſimilitude and likeneſſe betweene Gods ſending of Chriſt, and Chriſts ſending of his Diſciples, but not any equality, that ſuppoſe Chriſt as man had power to forgiue ſinnes, yet not that they ſhould bee equall vnto him herein, and haue the ſame power that he had.

And the ſimilitude ſtands in theſe foure things:

Firſt, Chriſt was before all Worlds, ordained to bee a Mediatour: ſo they were ordained to the office of Apoſtleſhip, not of Prieſthood.

Secondly, as Chriſt himſelfe was immediately called to the publike execution of his office of Mediatorſhip, by the voice of his Father, as appeares in his Baptiſme; *This is my well-beloued Sonne, in whom I am well pleaſed*: ſo were the Apoſtles immediately called by Chriſts owne voice: *And this was their prerogatiue aboue other Miniſters, to come from Chriſts owne boſome, as he did come from the boſome of his Father.*

Thirdly, as Chriſt in publiſhing the Goſpell, had ſupreme and abſolute authoritie to giue Lawes to his Church, from which there might be no appeale: So his Apoſtles had from him an immediate aſſiſtance of infallibilitie, ſo as they could not faile in their doctrine and writings; howſoeuer as men they might erre, yet not as Apoſtles; ſo that from them there lay no appeale.

Fourthly, as Chriſt was made a King and a Prophet, not onely of the Church of the Iewes, but ouer all the Churches in all Nations: ſo the Apoſtles commiſſion was not tied to any one Countrey, but they muſt goe and teach all Nations.

And thus it is true, that as God sent Christ, so Christ sent them; but all the while here is no equalitie: for to make ordinarie Ministers equall to Christ in power, is to make them Mediatours and redeemers, yea, gods.

Vse 2. Secondly, this ouerthrowes another doctrin of theirs, teaching, that no man can be perswaded of the remission of his owne sinnes, vnlesse it be by a speciall reuelation, or by a morall certaintie of workes; whereas we see *Dauid* here had this perswasion of forgiuenesse by neither, but by a certainty of faith vpon true confession.

Vse 3. Thirdly, seeing remision of sinnes is a fruite of confession, we see the errour of silly ignorant people, that say, they are as sure of remision as any man in t'e world, they hope as well as the best, nay, are sure to bee saued with the first; if any get remision of sinne, they are sure it shall be they; and all this without sound confession. But how is this remision sealed vp vnto them? by what pattents? they neuer had any doubting, no touch of conscience for sinne, no dislike of themselues, they neuer confessed to the Lord against themselues; and therfore the Lord neuer answered them in assuring them of forgiuenes. There is nothing yet in their liues but wickednes and rebellion; and therfore this is but a senseless presumption which destroyeth their soules.

Others, not a few there are, that thinke to ease their conscience, by lessening their sinne, or excusing it. Some say before the Angell it was their ignorance, and so mince their sinne, and harden their soules, till the Lord be angry at their words, *Eccles.* 5.6. Others seeke to forget God, while he knocketh and vrgeth their consciences. If they can thrust him out of presence, and put out the remembrance of himselfe, and the feare of his iudgement, Oh then they be safe. But how are these men wofully deluded, that thinke themselues safest and best, when God is fartheſt off them?

Others, when sinne comes afresh vpon them, draw their

their thoughts, and turne their ſailes another way, as when *Sauls* furious thoughts come vpon him, they muſt be appeaſed by *Dauids* muſike, whereas remiſsion muſt be gotten by confeſsing,and not by committing of ſin. Some muſt haue Ieſters to fill their hearts full of folly,to take God and all good motions and remembrance of ſin out of their ſoules; whereas,of all the delights that euer *Salomon* tried his heart withall,wee neuer reade that hee kept a Ieſter or Foole. Some,when a warning peece of humiliation is ſhot off by God, haue no better way to reſiſt it,and to driue away the qualmes of conſcience, then by ſorting themſelues with drinkers,gameſters,and good fellowes,as they call them; and,as euery mans delight drawes him,ſo is his practice. But this is no other then the brawning of the conſcience, farre from laſting peace,which comes from remiſſion of ſinnes,and remiſſion comes not from commiſsion, but confeſsion of ſinne.

If men, that are now called to confeſsion and repentance by the Word,or the Spirit,or any of Gods works on themſelues or others, will yet doe as the hardned Iewes, *kill Oxen and Sheepe,and drinke wine in boules,and in the meane time deride the threates of God,and make a tuſh at theſe warning peales,let them feare and tremble, the ende of ſuch laughter ſhall be heauineſſe.* *Iſa.22.12,13,14*

Thou forgaueſt me.]

THe perſon,that receiued this mercy, was *Dauid*, a true beleeuer,and a true penitent ſinner; which teacheth vs,that God remitteth not the ſinnes of any, but ſuch as being touched with true repentance confeſſe them.

Doct. No mans ſinne pardoned, but the true penitent confeſſors.

Iob 33.27,28. *God looketh vpon men, and if one ſay, I haue ſinned,and peruerted righteouſneſſe,and it did not profit me; he will deliuer his ſoule from going into the pit, and his*

life ſhall ſee the light. He ſhall pray vnto God, and he will be fauorable vnto him, and he ſhall ſee his face with ioy, verſ.26. So alſo 1.King.8.47. *If they turne againe vnto their heart in the Land (to which they be carried away captiues) and returne and pray vnto thee, ſaying, Wee haue ſinned, wee haue tranſgreſſed, and done wickedly, — then heare thou their prayer in heauen, &c.* This is the forme of repentance ſet downe for the people returning vnto their God, Hoſhea 14.3. *Take vnto you words, and turne to the Lord, and ſay vnto him, Take away all iniquitie, and receiue vs graciouſly.*

Queſt. What? cannot God, without the condition of repentance and ſorrow and confeſsion of ſinne, remit ſinne, and conferre fauour vpon ſinners?

Anſ. Yes, if we ſpeake of Gods abſolute power, whereby he can doe a number of things which he neuer will; hee could haue made 10000. Worlds, when he made but one; hee could raiſe vp of ſtones children to *Abraham*; Chriſt could haue prayed for 12. Legions of Angels, and his Father could haue ſent them to deliuer him, or hee could without them haue deliuered him from the Croſſe, but would not. Thus if God would, hee could remit ſin without repentance and confeſsion, and that without all impeachment of his goodneſſe; becauſe whatſoeuer hee can will, is moſt iuſt and good: but if we conſider Gods actuall power, and his reuealed will, which belongs to vs and our children, he cannot, becauſe he will not: the reaſons hereof are theſe:

Deut.29.29.

Firſt, it will not ſtand with his eternall decree, by which he hath tied the meanes and ende together; the end is ſaluation, the meanes to come to it is faith and repentance. So God hath decreed, that a mans body ſhould liue by meanes; he could now preſerue it without meat, drinke, ſleepe, &c. but hee will not, becauſe it is againſt his decree. Againe, God hath not eternally decreed to ſaue all, but out of all a few, a little flocke: now if hee ſhould remit the ſinnes of the impenitent, and of vnbeleeuers,

leeuers, then he ſhould ſaue all, and ſo the way to heauen ſhould bee the broad way, and not many, but, all ſhould goe in it; which was *Origens* errour, directly againſt Gods decree and word.

Orig. in Libro περὶ ἀρχῶν.

Secondly, it will not ſtand with the iuſtice of God, to forgiue their ſinnes, who repent not of them, but rather loue them, who obey their luſts, and follow the leading of them moſt willingly: 2. Theſ. 1. 6. *It is a righteous thing with God, to recompenſe tribulation to them that trouble you.* If God haue any iuſtice, he muſt exerciſe it againſt ſuch as hate him, and reiect all his commandements: but to ſaue all, would prooue him to bee a God all made of mercy.

Eſt tamen quædam Specialis Vniuerſalitas, Ambroſ.

Thirdly, God could haue no mercy, if hee ſhould forgiue the ſinnes of all, good and bad: for there could be no difference betweene his mercie and his iuſtice; this is mercy to ſome, to pull them out of the common corruption and curſe of ſinne, and mercy only reioyceth againſt iudgement: if there were no iudgement, neither could there bee any mercy. Beſides, will it ſtand with Gods wiſedome, to beſtow and giue mercy to him that refuſeth and deſpiſeth it, or to fill with mercy the veſſels of wrath?

Fourthly, where were Gods truth, if he ſhould forgiue the ſinnes of impenitent and vnbeleeuing ones? what ſtrength were in the curſes of the Law, that the ſoule that ſinnes, ſhall die? to what vſe could the promiſes of the Goſpell ſerue? what vſe of the prayer of Chriſt for beleeuers, that his Father would keepe them in the truth? why did he put ſuch difference betweene men, that hee would not ſo much as pray for the World? What neede of the death of Chriſt? of whom the Apoſtle ſaith, *The Iuſt died for the vniuſt, but ſo as they ſhould be righteous in him*: or, what neede of any part of his righteouſnes and obedience, who fulfilled the Law for righteouſneſſe to euerie one that beleeueth?

Fifthly,

Fifthly, God hath made it a priuiledge of the Church, and the members of it onely, to haue their ſinnes forgiuen: So we ſay in the Creed, *I beleeue the Communion of Saints, and remiſſion of ſinnes.* Iſa. 33.24. *The people that dwell there, ſhall haue their iniquitie forgiuen:* and 62.12. *They ſhall call them, The holy people, the redeemed of the Lord.*

Forgiueneſſe of ſinnes then is a part of the promiſe of God, made to thoſe that are in couenant with him: Ier. 31.31,34. *The dayes come, ſaith the Lord, that I will make a new couenant; for I will forgiue their iniquitie, and remember their ſinnes no more.* Yea, this Pſalme in the firſt verſe, makes it a note of a bleſſed man, and a prerogatiue of the Saints.

Qui iam viuit pròt vult, viuet aliquando pròt non vult.

Sixthly, if God ſhould beſtow remiſsion of ſinnes in generall to all, what neede is there of any grace, what vſe of the feare of God, of faith, &c? then we might ſet open all the doores of licenciouſneſſe and ſinne, and euery man might doe what hee liſt without all reſtraint or bridle. So that to tye remiſſion of ſinne to repentance, makes not onely for our ſaluation hereafter, but alſo to correct and bridle ſinne here, and ſet vs into the beginnings of eternall life, euen in this preſent World.

Queſt. But how is this remiſſion of ſinne free, if wee cannot haue it without theſe conditions of faith, repentance, confeſſion, &c?

Anſ. Yet is it ſtill free: firſt, becauſe, though it bee not giuen without theſe, yet it is not giuen for theſe, as our iuſtification is free, though it cannot be had without faith, becauſe it is not giuen for the dignitie of our faith. Secondly, euen theſe conditions are not of our ſelues, but the gifts of God, and ſo can merit nothing. Thirdly, faith and repentance are required not to ſhew for what, but to whom remiſſion of ſinnes is beſtowed, namely, to ſuch only as haue obtained mercy, and for whom Chriſt hath freely merited the ſame.

Fides iuſtificat non niſi correlatiuè.

This

This serues to confute a grosse and ignorant conceit of many, who say, That God, who made all, will saue all, and so lay all the care of saluation on God, and neuer trouble themselues in vsing the meanes. Alas, poore soules! No, no, neuer thinke that thou canst diuorce what God hath coupled, namely, the ende from the meanes; it is true, which Saint *Augustine* saith, Hee that made thee without thee, doth not saue thee without thee. *Vse* 1.

Why, say some, did not Christ dye for all and euerie man? and shall not they bee saued, for whom Christ dyed? *Obiect.*

To this the Schoolemen say, that Christ dyed for all *sufficienter*, but not *efficaciter*: Christs merits were sufficient to redeeme 10000. Worlds, if they had faith to apprehend them, saith *Leo*. But we speake of the effectuall shedding of Christs bloud, which was shed for many (not all) to the remission of sinnes, *Matth.* 26. 28. Secondly, Christ died for all, that is, for all those many, saith *Augustine*, namely, all the Elect, for the sinnes of the World of the Elect: for there is a World of the Elect, standing of Iewes and Gentiles, who are brought to faith and repentance. Thirdly, all and euery singular man cannot receiue remission of sinnes, but onely beleeuers by the hand of faith, some of all sortes of men: now the Apostle saith, that *faith is not of all men; and therefore it is called the faith of the Elect*: Tit. 1. 1. *Therefore let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience*, Ephes. 5. 6. *Anſ.* *Totus mundus de toto mundo exemptus & redemptus*, Amb.

Secondly, by this doctrine wee may see, that no man can be assured of remission of sinnes, but the true beleeuer, who truly repenteth of his sinnes. Euery man indeed will professe in his Creed, that he beleeueth the remission of sinnes: but this is but a vaine blast in the most, whose sinnes binde them ouer to eternall death. Onely the *Vse* 2.

the true beleeuer hath the right markes of remiſsion of ſinne, which are theſe.

1. Notes of a man diſcharged of his ſins.

Firſt, he onely is weary and heauy laden, and ſees his neede of Chriſt, whereas the wicked are whole in part, or wholly, and neede not the Phyſician.

2.

Secondly, onely hee hath a ſpirit free from guile, which is made a note of remiſſion, *verſ.* 2. Of all other we may ſay, as *Peter* did of *Simon Magus*; *Thy heart is not right with God*: one mans heart is a temple of Gods Spirit; another hath not the Spirit of Chriſt, and therefore is not his.

3. Fruites of remiſſion of ſins.

Thirdly, onely a true beleeuer hath the conſequents and fruites of remiſſion of ſinnes, from which, as from fruites, we may goe to the tree: as

1.

Firſt, the firſt of them is regeneration, he is borne of God, and ſinneth not, that is, he hath not raigning ſinne with him, nor ſinne vnto death, becauſe the ſeed of God is in him: as for others, who profeſſe remiſſion of ſinne, they are ſlaues to their ſinnes, and theſe haue dominion ouer them.

2

Secondly, another is a daily purging and cleanſing of the reliques and remainders of ſinne, as 1. Iohn 1.9. *God is faithfull to forgiue vs, and to cleanſe vs from all vnrighteouſneſſe: he that hath his ſinnes couered, hath them alſo cured.* Of Chriſt it is ſaid, *that he came by water and bloud, &c.* Hee that is made whole, goes and ſinnes no more, that is, he feares ſinne for time to come. Profeſſe then remiſsion of ſinnes as long as thou wilt: If Chriſt waſh thee not, thou haſt no part in him; if thou beeſt as foule as formerly thou waſt, euery man but thy ſelfe may ſee what thou art.

Iohn 13.8.

3.

Thirdly, a third fruite is faith working by loue, and this loue worketh: firſt, towards God, who is much loued, becauſe he hath loued and forgiuen much, *Luk.* 7.47 and much praiſed for ſo happie a change. But the wicked are haters of God, and neuer care for his preſence, for

for his word or children or Sabbaths, and yet they hope vainely for forgiueneſſe of ſinne. Secondly, it works towards man, and manifeſts it ſelfe in forgiuing our brethren and enemies. The godly looke vpon the commandement, *Epheſ.* 4. 32. *Forgiue one another, euen as God for Chriſts ſake forgaue vs.* But alas! many pray, *Forgiue vs as we forgiue our debters*, and therein plainely curſe themſelues; for their minds luſt after enuy and wrath, and hence are thoſe common ſpeeches; I may forgiue him, but I will not forget him, and, He may come in my *Pater noſter*, but not in my Creede: A manifeſt ſigne, that God hath not forgiuen thee at all, and that his forgiueneſſe of thee is not to forget thee nor thy ſinne.

Thirdly, here is refuge for a wearie ſoule, and a burdened conſcience: doeſt thou want the voice of ioy and gladneſſe in thy ſoule, and lyeſt groning vnder the burden of ſinne? be not diſmaied, for in that thou canſt approch Gods preſence in the full and free accuſing of thy ſelfe, in complaining of thy ſelf, and iudging thine owne ſoule, here is a ſound ground of comfort, thou art hee, who hath right into the tree of life; thou art hee, on whom the Lord will looke in mercy, thy repentance and faith intaile pardon of ſinne vnto thy ſoule. *Vſe 3.*

Fourthly, is it ſo, that God remits onely the ſinnes of repentants? then aboue all things labour to attaine this grace of repentance, and teſtifie it in ſound confeſſion before God; In the Courts of men, confeſsion brings ſhame and puniſhment, but in Gods, a couer and reward. In great Princes Courts, no mourner might come; and therefore *Ioſeph* muſt put off his priſon-garments before he come to *Pharaoh*; but none but mourners are accepted in Gods Court; mourne therefore, and bewaile thy ſinnes; this alone can aſſure the heart of remiſſion of ſinne. *Vſe 4.*

Oh, I haue repented long of my ſinnes, but feele no ſuch aſſurance. *Obiect.*

Yet

Answ. Yet feare not, but ioyne to these endeuours these helpes:

First, vse conscionably the Word and Sacraments, which make knowne and seale vp to the beleeuer the pardon of sinne by Christ; meditate and feede on the promises which are made to the penitent.

Secondly, grow vp in humility, euery day bee more low in thine owne eies then others, and beware of pride, because it becomes thee to bee humble: for the more contrite the spirit is, the fitter it is for Gods Spirit to dwell in.

Thirdly, vse earnest and daily prayer for the earnest of the Spirit, to witnesse vnto thy spirit, that thou art the childe of God: for he, being the Comforter, must bring these comfortable tidings to thy heart, he must apply the promises of life and saluation.

Fourthly, take heede of actuall sinnes, which grieue the Spirit, and are as water to quench the comforts of the same; especially beware of presumptuous sinnes, which wound the Spirit most, and most preuaile ouer thee: *Psal.* 19. 13.

Fifthly, exercise thy selfe to godlinesse, and to the duties of sanctification in thy generall and speciall calling, and this will assure thee of the presence of the good Spirit leading thee.

These things if thou faileſt in, blame thy selfe if thou walkest heauily and vncomfortably; God will be found in his owne waies, and no other.

VERS. 6.

Therefore shall euery one, that is godly, make his Prayer vnto thee in a time, when thou mayest bee found: surely in the flood of great waters they shal not come neere him.

Hauing

HAuing ſpoken of the maine Doctrine of this Pſalme, concerning the iuſtification of a ſinner before God, wherein *Dauid* placeth true bleſſedneſſe, wee come now to the ſundry vſes of that Doctrine, in the reſt of the Pſalme, being the ſecond part of it. The firſt of them concerneth Prayer, in this verſe, whereof there are

Two parts:
- Firſt, the practice of a godly man, *Therefore ſhall euery, &c.*
- Secondly, a promiſe made vnto it, *Surely in the flood, &c.*

In the former are theſe foure points:
- Firſt, the inference of it, *Therefore*, or, for for this cauſe.
- Secondly, the Perſon praying, *Euery godly man.*
- Thirdly, the perſon to whom hee muſt pray, *To thee.*
- Fourthly, the *time*, *When thou mayeſt bee found.*

Therefore:] that is, becauſe I haue had experience of thy loue, and thou haſt anſwered mee graciouſly in my requeſt, euery one that is in the like miſery and touch of conſcience as I was, ſhall vſe the ſame meanes as I did, to obtaine the ſame mercy. This dealing of thine with me ſhall be an inſtruction, and encouragement to euery humbled ſoule, to take the ſame courſe for comfort as I did; *Dauids* experience ſhall teach all the godly to ſeeke God in their diſtreſſe: Hence note, that

Doctr. Thoſe are the beſt teachers that can teach from their owne experience.

Thoſe are the beſt teachers, that can ſpeake from experience of the Lords working in themſelues. *Pſal.* 91. The Prophet teacheth confidence and ſecuritie in God, to thoſe that are vnder the ſecret of the moſt High, but the beſt ground he thought was to lay it on his owne experience,

perience, verſe 2. *I ſaid to the Lord, O my hope and fortreſſe*, that is, I had a good cauſe ſo to ſay; and then followes, *Surely, hee will deliuer thee from the ſnare of the hunter, &c.* So likewiſe the Apoſtle *Paul*, being to perſwade, that the remnants of corruption cannot condemn the regenerate man, *Rom.* 8. 1. hee inforceth it from his owne experience, thus, *For the Law of the Spirit of life which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death*; as if he had ſaid, Of like things and perſons there is the like conſequence, My infirmities are not imputed vnto me to death, no more ſhall yours.

The reaſons of this point are theſe:

Reaſon 1. Firſt, he that hath a flame in his owne heart, may eaſily kindle another, and hee that doth not firſt edifie his owne heart, ſhall not be ſo meete to edifie and ſpeake to the heart of another; a godly mans zeale will warme ſuch as are by, when another ſhall ſpeake but coldly.

2. Secondly, this man ſhall deliuer the Word with much certainety and aſſurance, becauſe hee ſpeaketh with feeling. A man may out of reading and light of vnderſtanding be powerfull in ſpeech, and yet want the ſeaſoning of grace, and ſpeake of many delicates which are vpon the Kings table, whereof himſelfe neuer taſted: but hee that hath taſted and fed on them, ſhall both ſpeak more, and more certainely, and be better beleeued.

3. Thirdly, hee that hath experience of the Word hee teacheth, will build euery way, not onely by doctrine, exhortation, and reproofe: but alſo firſt, by example, which greatly preuailes and vrgeth men to glorifie God in the day of viſitation: Secondly, by Prayer in ſecret with God for his people: his experience of the ſweetneſſe of godlineſſe inflames his affection as *Pauls*, whoſe loue to his countrey was ſuch, as hee could haue beene contented to be accurſed for their ſaluation, he wiſheth all like him, and that euery man had part in Chriſt as he hath, and as earneſt is his endeuour. And this prayer

of

of faith hath great power with God, and a promise of blessing vpon a mans selfe and his labours, which another wants.

Fourthly, God giueth more speciall gifts and experience to speciall men to this purpose, to inable men to his worke: as 2. Cor. 1. 14. *We were comforted in our tribulation, that we might be able to comfort them that are afflicted, with the same comforts wherewith God hath comforted vs*: plainely noting, that hee is not so fit to comfort others, who hath not experience of the comforts of God himselfe. The same *Dauid* professeth of the matter of knowledge, Psal. 40. 10. *I haue not hid thy righteousnesse within my heart, but haue declared thy trueth and saluation, and haue not concealed thy mercy and trueth from the great congregation*: where hee shewes, that his first care was to confirme and strengthen himselfe by Gods promises, and, when God had taught his heart, he would and did publish, not onely Gods trueth, but also his mercy and saluation vnto others; namely, that which his own soule had experience of. 4.

Fiftly, a good teacher is the Phisician of mens soules: now a good Phisician is the experienced Physician that can finde out the disease and maladie of sinne, and hath approoued medicines to cure a sinfull heart, not so much out of books and reading, as out of practice, that knows the danger of sinne in himselfe, and thereby hath pittie and loue to remoue it in another. And hence in the Law no man might be entred into the ministerie before hee were thirtie yeeres old, that the Priests might first learne to teach and be of some ripenesse and experience, before they taught others. Whence *Nazianzen* saith, Our Lord was thirty yeeres old, before he began to be a Preacher; *& tu magister vis fieri antequam discipulus*: yet is it he that teacheth all, had need learne of none, and therefore wee should learne before we teach. 5. *Ad hoc opus, quò quis sanctior est, eò tardior est.*

But whether may an vnregenerate Minister saue and conuert a man? *Quest.*

Answ. I mooue this queſtion the rather, becauſe many can ſcarce be perſwaded to heare ſuch, whoſe liues are ſcandalous, as being vnworthy to take the Word into their mouthes, and vnable to conuert or amend others. In ſatisfying of whom, I would not any way confirme or harten Miniſters, who being Phiſicians cure not themſelues, or who like the images in high-wayes point others the way, but themſelues ſtirre neuer a foote in it, or like the file, which ſmootheth other things, but it ſelfe remaines rough. Howbeit euen of theſe, I know no reſtraint in the Scripture or let, why they may not bee meanes of conuerſion to others: The Reaſons that mooue mee to thinke ſo, are theſe:

1. Firſt, the miniſterie is Gods owne ordinance, and the power of it ſtands not in the perſon of the meſſenger, but in the worke of his owne ſpirit. 1.Cor.3. 5. *Paul may plant and* Apollos *may water, but God muſt giue the increaſe.* The fruit of preaching is not left to the higheſt Miniſters in the New Teſtament, not to Euangeliſts, no nor Apoſtles. A gracious Prince giues a Pardon to a condemned perſon: Now ſuppoſe he ſhould ſend it by the veryeſt miſcreant in his Kingdome, doth the Pardon loſe his vertue therefore? or were hee not mad, who ſhould therefore refuſe it? So, a Phyſician ſends a ſoueraigne potion or cordiall by ſome rakehell boy in the ſhoppe; doth this hinder the worke and vertue of the Phyſicke to him that takes it according to the direction? The caſe is the ſame, and ſheweth that the Word is not made worſe by his vnworthineſſe, who bringeth it.

And neither doth the worthineſſe of the Preacher make the Word effectuall, the beſt being but earthen veſſels, in whom God puts this heauenly treaſure, that *the power might be knowne to bee of God, and not of men,* 2. Cor. 4. 7. and, Rom. 1. 16. *it is the power of God to ſaluation, to euery one that beleeueth; and not of man.*

Second-

Secondly, the praise and glory of our conuersion must wholly bee ascribed vnto GOD, whereas this conceit would much turne it off vpon man. And if a man shall say, that an vnregenerate Minister can goe as far in conuerting a man as a regenerate, it wil not seeme vnreasonable, to him that considers first, that God often doth excellent good and great workes by bad agents, wherein hee gets himselfe the more glory of his wisedome, power, and goodnesse. Secondly, where God giues a man a calling, he may and doth often blesse the worke, which is his, though not the person working. Thirdly, that the whole worke of a man in conuerting others is externall, which this man can performe as well as hee that is conuerted: for the true preaching of the Word is the parent of faith, and wholesome doctrine is the immortall seede of our new birth, which none denies but many vnregenerate men do and can deliuer. Fourthly, that vnlesse God giue more then the most gracious Preacher can giue, nothing can be done; nay, that God giues more by a Minister then himselfe hath, be he good or bad. *Augustine* was first conuerted by *Ambrose*, and afterward went farre beyond him in light and in grace, & so *Dauid* out-stripped his teachers, *Psal.* 119.98, 99. And doth not God herein make his glory shine, and manifest himselfe to be the giuer of all that grace, when the instrument conuayes more then it selfe hath? 2

Thirdly, why hath the Lord thought good to send both sanctified men, and vnsanctified? *Balaam* speaketh Scripture: *Saul* is among the Prophets: *Iudas* teacheth and worketh miracles among other Apostles: and in the day of iudgement many shall say, Lord, wee haue preached and wrought miracles in thy name, whom Christ neuer knew, but will say to them, Depart from me, yee workers of iniquitie. Why doth he make the Word in a sanctified mans mouth oftentimes the sauour of death? Why are wee straitly commanded to heare wicked men 3.

that ſit in *Moſes* his chaire, and to doe what they ſay, if there were no ſauour of life in their worke; and if that of the Prophet were not true, *Iſai.* 55.10,11. The Word of God (who euer brings it) *returnes not in vaine*, but accompliſheth the worke, whereunto hee ſent it; and if the miniſterie of vnregenerate men were alwaies without efficacie?

Obiect. We deny not but hee may prepare to conuerſion, and build the conuerted, and condemne the wicked; but, to winne men to ſaluation, wee are not perſwaded of his abilitie.

Anſw. What? is the Word in his mouth ſtrong meate; and cannot it be milke too? and why ſhould God vſe him in the one chiefe ende of his calling, and not in the other? no reaſon can be giuen.

4. Fourthly, the Apoſtle *Paul*, ſeeing many falſe Apoſtles preach οὐχ ἁγνῶς, not purely, but of enuy and pride, *Phil.* 1.15,18. diſdained not, but ſaid, *I reioyce that Chriſt is preached any manner of way: Gaudet in re, non in modo*, ſaith one: He knew that if Chriſt were preached, ſome would lay hold on him, and be called out of their eſtate of Heatheniſme and Gentiliſme; and that though the preaching of theſe euill men did not themſelues good, yet it was good for the Church. They were like the builders of *Noahs* Arke, who built an Arke for others, and periſhed themſelues. And why was *Paul* ſo careſull, leſt while he preached ſaluation to others, himſelfe ſhould be reprobate? 1. *Cor.* 9.27. if a man might not himſelfe miſcarrie, preaching ſaluation to others.

Doctor Eccleſiæ benè docendo & malè viuendo, inſtruit Deum quomodò eum debeat condemnare. Chryſoſt.

Obiect. Oh, but God hath promiſed no bleſsing to his labor, but a curſe, *Pſal.* 1. 3, 4. the vngodly ſhall *not proſper* as the godly doe.

Anſw. Firſt, the worke of an vnregenerate Miniſter, that is called by GOD, is Gods worke, and not onely his. Secondly, his worke ſhall not proſper to himſelfe, nor he in it; but I know nothing, that can ſtop Gods mercy, why

why it may not be prospered to another. Thirdly, those promises and threats in the first Psalme, concerning the prosperitie of the godly, and vnhappinesse of the wicked, are not directly meant of outward things or earthly, but of inward and spiritual; & thus the wicked neuer prospers in any thing he takes in hand, and thus the godly neuer miscarry, but all things are turned to their best.

Obiect. *Luke* 22.32. Christ said to PETER; *Thou being conuerted, strengthen thy brethren*: therefore a Minister had neede be conuerted, to doe good.

Answ. Not so, but Christ onely promiseth *Peter*, that when Satan hath sifted him, he shal be raised againe, and being restored out of his fearefull sinne, he must by his example and experience, confirme sinners against distrust and despaire, as hauing knowne Gods speciall goodnesse, in drawing him out of so great a gulfe, as his deniall was.

Obiect. But the reward of sauing soules and conuerting men, belongs not vnto an vnconuerted Minister, namely, to shine as the Starres for euer and euer; *Dan.* 12.3. therefore he conuerts none.

Answ. The place is meant of faithfull Ministers, who with desire, faithfullnesse, and in Gods manner and meanes conuert men, as the former words of the verse intimate, They *that are wise, shall shine as the brightnesse of the firmament*: according to that of SALOMON; *Hee that winneth soules, is wise: Prou.* 11.30. that is, he is wise, first for himselfe, and prouident for his owne good, and the blessed reward; and then for the Church, discharging faithfull seruice vnto it: Such a wise man the Apostle *Paul* would haue *Timothie* to be; *Take heede vnto thy selfe, and vnto learning, and continue therein: for in so doing, thou shalt saue both thy selfe, and them that heare thee*: 1.*Tim.* 4.16. But the vnregenerate man takes not heede to himselfe; and therefore is not wise for himselfe, neither shall shine as the starres: besides, hee that doth a good thing, but not well, doth vtterly lose his reward.

Nequicquam sapit, qui sibi non sapit.

And thus I haue fully cleared this queſtion: Let none be ſo fond, as to refuſe the almes of the King, becauſe he giues it by an Amner; or a pretious gift of his father, for the lewdneſſe of the carrier: *Elias* refuſed not his meat, becauſe a Rauen brought it, but looked vnto God, who ſent him with it: ſo doe thou heare the Word as Gods word, 1. *Theſ.* 2. 13. not as mans, that it may worke effectually in thee; looke not ſo much to the meſſenger as the meſſage.

To come now to the vſes of the point.

Vſe 1. Firſt, it ſhewes, that it is great neede, that a Miniſter be a good man, both for himſelfe and others, and haue experience of God in his owne ſoule. For if the Word be onely in his mouth, it may doe others ſome good, but himſelfe none: if in his booke alone, then when his booke failes him, the Word failes him: but if with *Marie*, he ponder things in his heart, the word which hee keepes, will keepe him. For this purpoſe he muſt labour to finde the Word, which he deliuers, to be firſt effectuall to beget faith in himſelfe; and adde prayer for the Spirit, who workes freely where he will; elſe his Word, which God makes powerfull in many of his hearers, ſhall be a dead letter vnto himſelfe. And no maruell: For many wicked men may and doe ſpeake of great points of religion, of the ſtate of Gods children, and of caſes of conſcience, but without any taſte or experience, or comfort and certaintie in their owne hearts of the things they ſpeake; a forme of knowledge they haue attained, which is meerely hiſtoricall, and a booke-learning, and ſpeake as they that tell of ſtrange Countries and wonders, of which they haue read, but neuer ſaw them. Such men God often diſcouereth, by letting them fal off euen from that they know; their ſpeech, their practice bewraieth them to be Atheiſts, as in heart they euer were, as may be ſeene by experience of many great Lights that haue done much good.

Secondly,

Secondly, let priuate Christians learne hence to obserue their owne hearts, and Gods dealing with them, that they may bee able to speake feelingly, in teaching and comforting others. Let them learne to obey from their heart, the forme of doctrine deliuered, let them bee transformed into the truth taught and professed: he that doth this, wil prooue an excellent Light and patterne of godlinesse in the Church, bee his course of life neuer so priuate. *Vse 2.*

Thirdly, we must all benefit the Church by our experience, as *Dauid* did communicate this his experience of Gods goodnesse to all: For first, we receiue no gift, but the whole Church hath a right in it. Secondly, by communication thereof we shew our loue, which is liberall and communicatiue; *Loue edifieth*, saith the Apostle, 1. *Cor.* 8. 1. Thirdly, euery member being graced, graceth the whole body: as an ornament, suppose a ring on the finger, deckes not the finger onely, but also the person. Fourthly, the ende of Gods giuing of his gifts, is to traffique for him and his people: did men thinke of this, they durst not hide their talents, and bee vnfruitfull as many are, much lesse vse them to the hurt of the Church, and disgrace of the godly, as not a few doe. *Vse 3.*

Againe, in this inference (*therefore*) *Dauid* giue vs to vnderstand, that this worke of Gods mercy shall not only not die in himselfe, but suruiue for euer, and refresh the godly of all ages; hence note, that

The ordinarie workes of Gods mercy vpon his seruants, are not recorded for them alone, but for euery godly man to make his vse of them. *Deut.* 29. 29. *Things reuealed belong vnto vs and to our children.* And *Rom.* 15. 4. *Whatsoeuer things are written aforetime, are written for our learning, &c.* We will prooue this by an induction. *Doct. 2.* Euery godly man must make vse of Gods mercy, manifested to any one.

In the Scripture there is matter first, of doctrine: secondly, of life: both either of faith or of fact. That matter of doctrine belongs to our learning, none denies;

more queſtion is of matter of fact and example: but the Scripture puts it out of queſtion, that the examples of the Saints are likewiſe recorded for our inſtruction: wee may ſee it thus:

All examples of Scripture concerne either God or man: If God, it is ſome worke of mercy or iudgement: If man, it is an example either of vertue or vice: Now all theſe are for our inſtruction.

Firſt, the workes of Gods mercie to his children. *Iam.* 5. 17. to teach vs how mercifull GOD is to heare the prayers of his Saints; and to let vs ſee how much the prayer of the faithfull, if it bee feruent, auaileth, hee induceth the example of *Elias*, who prayed, and ſhut and opened the heauens.

Obiect. What tell you vs of *Elias*, that was rapt in a fiery Charet? What are we ſilly wormes to him?

Anſw. Yea, but *Elias* was a man ſubiect to the ſame infirmities, and therefore though thou be a man ſubiect to many infirmities, pray thou alſo: for the hearing of prayer depends not vpon the worthineſſe of the perſon (ſuppoſe *Elias* himſelfe) but vpon Gods mercie in Chriſt; that is, mans merits: So was *Elias* his prayer accepted, and ſo ſhall thine. And to further our hope and confidence, in the ſame place is alledged the example of *Iob*: Yee haue heard (ſaith the Apoſtle) of the patience of *Iob*, and what end God put to it.

Ob. Alas! What tell you me of *Iob*, a iuſt man, fearing God, not a man like him on the earth? *Sol.* Oh, but the Lord is very pittifull and mercifull vnto vs, as well as vnto him, if wee bee righteous as he was. In our Text, *Dauid* found mercy when he confeſſed. *Ob.* Alas he was a man after Gods owne heart, and a ſpeciall type of Chriſt. *Sol.* Yet he was but a godly man, and therefore ſhall euery godly man finde the like mercy vpon repentance as he did. *Paul* was receiued to mercy being a grieuous perſecutor and blaſphemer. *Ob.* Oh hee was a man

a man rapt into the third heauens, a choſen veſſel. *Sol.* But he was receiued to mercie, that God might in him ſet out an example of his long-ſuffering vnto them, which afterward ſhould beleeue to life eternall, 1. *Tim.* 1. 16.

Secondly, the workes of Gods iuſtice are written for our inſtruction, as 1. *Cor.* 10. 11. *All theſe things came on them for enſamples to vs, on whom the ends of the world are come.* The *Corinths* might haue ſaid, What haue wee to doe with the examples of thoſe, that liued in the Old Teſtament? we are baptized and receiue the ſacraments, ſo did not they. *Sol.* Not ſo, but they ate the ſame ſpirituall meate, & drank the ſame ſpirituall drinke in diuers ſignes: and then hee applyes the examples, that if they ſinned as their Fathers, they ſhould be as deepe in iudgement as they were. *Luc.* 17. 32. *Remember* LOTS *wife:* many hundred yeeres after, Chriſt calls his hearers to remember her. So 2. *Pet.* 2. 6. the Lord made Sodome and Gomorrah an enſample to them that ſhould liue vngodly.

Thirdly, examples of the vertues of the Saints are written for our imitation: *Rom.* 4. 22, 23. *Abraham* beleeued, and his faith was counted to him for righteouſneſſe. *Ob.* But hee was fully aſſured, the Father of the faithfull, and an eminent man: what is that to vs, who are farre behinde him? *Sol.* Yes that it is: for *this was not written for him alone,* ſaith the Text, but *for vs alſo,* to whom our faith ſhall bee imputed alſo for righteouſnes. What if thou art not in the degree of Faith, which *Abraham* was in? Be ſure thou be a ſonne of *Abraham,* and it is not the ſtrength of Faith, but the trueth of it, if it bee but a graine, which layeth hold on Chriſt. *Moſes* his meekeneſſe, *Iobs* patience, and *Ioſephs* chaſtitie are recorded for our learning.

But if wee muſt imitate all the obedience of the Saints, wee muſt imitate *Abraham* in killing our children. *Obiect.*

The

Answ. The Doctrine extends it selfe onely to ordinary facts, and not to extraordinarie ones, such as this and others are: the godly must bee imitated in all that obedience, which they yeeld to the common rule of life, but not in speciall commandements. *Ier.* 19. 4,5. The Iewes after the example of *Abraham* did offer vp and burne their children, thinking, that because *Abraham* pleased God in offering his Sonne, so should they: but the Lord reproueth and condemnes their fact, saying, *I neuer commanded this, nor spake it, neither came it euer into my heart*; namely, not in the Law and commandements which binde all; it was onely a speciall tryall of *Abraham.* That place therefore is the ground of this distinction, to follow the Saints so farre as their examples are ordinarie in vertue: yet wee may make some vse of this fact of *Abraham*, as, to part with our chiefest delight if God call for it. And so the Apostle limiteth the imitation of Christians; *Bee yee followers of mee, euen as I am of Christ*; we must not follow him being rapt into heauen, or speake all tongues, &c. but so farre as hee expresst Christs vertues in his life.

Instruunt Patriarchæ etiã errantes quàm docentes.

Fourthly, the vices and slips of the Saints are recorded also, though not for our imitation, yet for our instruction: For (as one saith) the Patriarkes instruct vs, as well erring as teaching vs; for their slips shew: First, that it is not the strength of grace by which we stand, but Gods power: Secondly, that the best needes mercy, and is farre from merit vnlesse, it be of death: Thirdly, that we had neede raise our selues vp by repentance after euery fall as they did: Fourthly, wee must hereby prouoke our owne watchfulnesse, and, while we stand, take heed lest we fall: for if such great Okes be shaken, what shall wee poore shrubs expect?

Reason 1. The reasons of the doctrine are these:

First, drawne from the scope of the whole Scripture: all which, and euery part of it, tendeth to make the man of

of God perfect and fit to euery good worke, 2. *Tim.* 3. 16. Now if euery godly man, or man of God must bee made perfect by the Scripture, then must euery one make vse of Gods ordinarie workes to any of his seruants.

Secondly, God is vnchangeable, and the Spirit euer like himselfe; looke as his course hath been towards his children in times past; so he will still deale, proceeding by the same rule of iustice and mercie: hee neuer takes a wicked man by the hand, neither did any innocent person euer perish vnder his hand; as a iust God he punisheth like sinnes with like iudgements, and remembers mercy to the godly, because mercy pleaseth him. 2.

Thirdly, God would not onely describe a way to life in the Scriptures, but also hath there set before vs leaders and guides in that way; whence there is not a vertue in all the Scripture commended in the precept, but it is exemplifyed and made to shine in some patterne, and that for these two ends: First, that the godly might haue full and assured direction: Secondly, that the wicked, despising both holy doctrine, and holy example, might iustly be condemned. 3.

Fourthly, God would set a testimonie of his grace and glory in his children, whom because they giue witnesse to his truth, and proceedings, hee calleth a cloud of witnesses: *Heb.* 12. 1. First, because in their life and conuersation they witnessed by word and deed to Gods Church: Secondly, in their death many of them witnessed by their blood: Thirdly, hereafter they shall witnesse for or against vs; *The Saints shall iudge the world:* and therfore euery godly man ought to make vse of their example. 4.

And is this so? then this first ouerthrowes that wicked and tyrannicall practice of the Church of Rome, which takes away the Scriptures from the Laiety, as vnnecessarie for simple people, though they be the deeds of their *Vse* 1.

their inheritance, as if God had onely entred couenant with Monkes, Prieſts, and Regulars, and not with Chriſtian men and women, who may not know either what God hath promiſed on his part, or expecteth on theirs. But if according to our doctrine all muſt make vſe of the foreſaid examples, then they muſt haue the Scripture to know them by, being therein regiſtred.

When God gaue his Word to the Hebrewes, hee wrote it in the Hebrew tongue, a tongue familiar to them, and gaue charge that euery one ſhould teach it their children, and deriue it from one generation to another. After when GOD would propagate it to the Gentiles, and the Monarchy came to the Grecians, God put into the heart of *Ptolomie Philadelphus* to prouide ſeuenty two of the moſt expert Hebrews, skilfull in the Greeke, to tranſlate it into Greeke, which language was generally knowne in all Nations of Europe, Aſia, and Africa: which tranſlation of the Septuagint is extant at this day. Afterward, when the Roman Empire preuailed, and the Latine ſpeech began by that meanes to be moſt common, God would haue the Scripture tranſlated into Latine; to what other end, but that it ſhould be read and vnderſtood, and remembred & practiſed of all, becauſe it concerned all?

But why doe the Papiſts thus cofer vp the Scriptures now? the true cauſe is, that the light thereof may not diſcouer their workes of darkneſſe: but what ſay they? Oh it is darke and obſcure, hard and knotty, a breeder of heretikes, and matter of ſtrife.

What? did God giue the Scripture for a remedie, and is it turned to poyſon? did it once ſerue as a hammer to bruiſe errors? and now doeth it ſerue to breed them? was it once profitable πρὸς ἔλεγχον; to improue? and now to impaire the trueth? Did God ſend it for a doctrine of peace? and is it now no other then a makebate? All controuerſies muſt be decided by it, and peace

2.Tim.3.16.

eſtabliſhed

eſtabliſhed on earth with God and men. The Word is a Lanthorne, and the Commandement a Light, and plaine to the ſimple, *Pſal.* 19.7. and 119.130. And is it now ſo darke, as no man can ſee his way by it? hath God giuen all rules of doctrine and manners of faith and life, and not onely that, but witneſſed all his way with man in examples of mercy and iuſtice, encouraging piety and vertue, and puniſhing the contrary? and all in vaine? what could the Lord doe more to make it eaſie and plaine, and fit for inſtruction, then he had done?

In a word, by remouing the Scriptures, they doe not onely depriue men of ſauing doctrine in the precepts, but alſo of the chiefe helpe of godly life in the practice of beleeuers.

Secondly, if euery godly man muſt make vſe of Gods ordinary dealing with his children, then wee muſt take the counſell of *Bildad* to *Iob*, chap. 8.7. *I pray thee looke to the examples of the former age, and prepare to ſearch of thy fathers*; namely, whether if thou be pure, God will not awake to thee: looke whether any pure in heart were euer forſaken of God, and as thou ſhalt find, ſo conclude, that God will deale with thee too; make this vſe of their example. *Vſe 2.*

And we muſt not onely obſerue Gods waies with them, but alſo their waies with God, following their ordinarie examples in vertue, and watch our ſelues againſt their vices. Many ſearch into the liues of the Fathers, and there ſpy *Abraham* perhaps lying, *Noah* drunken, and *Salomon* with many wiues; and hence they boulſter themſelues in ſinne: they alleage the example of *Dauid* for adultery, and of *Paul* for rage againſt God and the godly: but this is to walke by the darke ſide of the cloude with the Egyptians to deſtruction; therefore let vs turne to the light ſide, to the Saints graces.

Ye ſhall haue ſome, that being exhorted to piety, and to a narrow watch ouer their waies, will ſay preſently, *Obiect.*

Doe

Doe any thus or thus, as you would haue vs? why, then we shall be singular, we shall haue no company.

Ans. 1. I wish men would consider their waies by this rule: If thou seest no godly man before thee, suspect that way, and get out of it: but howsoeuer, few in the world walk in the straight way to life, because few find it; yet look to the Word, and thou shalt see on all hands, some or other in that way, there thou hast a cloude to follow, to goe when it goes, to stand when it stands, so thou be on the light side of it; a notable guide through this pilgrimage of our life.

Obiect. Oh, there is no example of such precise carriage, as you would haue vs take vp, none but a few strait-lac't Ministers vrge or keepe it.

Ans. Yes, looke to the Scriptures, and thou shalt finde such as haue gone before any that are now liuing: it would be counted too much preciseneſse now, to walke with God, as *Enoch* did, or for Masters to instruct their families, and call them to an account for what they haue heard, and yet *Abraham* did so. If a man should be euer plodding in the Word, to draw good lessons from it, he shal be counted but a Bible-carrier; whereas *Dauid* meditated on it day and night, and *Marie* laid vp, and pondered the Word in her heart: these would be surely accounted too precise, if they were now liuing.

Obiect. Oh, but if a man stand on these precise points, he shal be generally condemned.

Ans. What then? *Dauid* cast away all such by-respects, and *Moses* forsooke all, euen *Pharoahs* court, to abide reproch with Christ, *Heb.* 11. 24, 25, 26. the Apostle left all and followed him, and the Saints alway counted the reproches of Christ aboue the treasures of a Kingdome. They so ordered their families, that they would not brooke a lyer, a swearer, a deceitfull person, a prophane and scoffing *Ismael*, all must be cast out.

Obiect. Oh, then we shall shortly doe our worke our selues.

But

But *Dauid* did ſo, *Pſal.*101.5,7. and other of Gods children: are we not alſo counſelled, *Heb.*12.16. that no prophane perſon be amongſt vs? Thus we ſee, that there is no ſuch ſtrictnes, but an example therof may be found in the Scripture: therefore let the world ſcoffe and laugh while it will, yet the godly muſt make vſe of theſe examples. *Sol.*

Thirdly, we muſt hence learne to be ready to ſpeake of our experiences of God to euery godly man, that others may learne from vs to truſt in his mercie: ſo doth *Dauid*, *Pſal.*66.16. *Come & harken, all ye that feare God, and I will tell you what he hath done to my ſoule.* Thus are Fathers charged to tell their children, and the children their children, concerning the Paſſeouer, and the ſtones that were pitcht in Iordan. So *Hezekiah* ſaid, when longer life was granted him: *Iſa.*38.19. *The liuing, the liuing ſhall confeſſe thee, as I doe this day, the father to the children ſhall declare thy truth.* And by this meanes there ſhall be a ſucceſſion of men ſtill vpon earth, to tell of the mercies of God when we are gone; and ſo, while we in our owne perſons ſhall doe it in heauen, others by our meanes ſhal do it on earth. *Vſe 3.*

Fourthly, here is a note to know, when a man makes right vſe of the Scripture, not onely when hee beleeues the ſtorie, (for ſo doe the deuils:) but when he affects it, applies it to himſelfe, mingleth it with faith to make it profitable, to admoniſh himſelfe and others by it. Hence iſſue three great benefits. *Vſe 4.*

Firſt, a Chriſtian ſhall be in no condition, but he ſhall bee able to parallell his eſtate in ſome of the Saints, hee ſhall ſee his owne caſe in ſome of them, and ſo ſhall obtaine inſtruction, direction, and conſolation by them.

Secondly, wee ſhall teſtifie to God and his Saints, when our liues ſhall be exemplarie, and conformable to godly precepts and examples.

Thirdly, in the day of iudgement, we ſhall haue all the Saints,

Saints, Patriarkes, Prophets and Apoſtles to witneſſe with vs, and for vs. In a difficult caſe, a man would giue all hee hath for a witneſſe on his ſide; and we in this great aſſiſe of life and death ſhall haue the witneſſe of all the godly; God ſhall ſtand for vs, the practices of the Saints ſhall iuſtifie our practices; if we iuſtifie their practices here, they ſhall iuſtifie ours hereafter.

Euery one that is godly.]

HEre is the perſon that muſt pray, the godly, and euery one of them. The word tranſlated, *godly*, ſignifies in Hebrew two things: firſt, one whom God ſheweth mercy vnto, a gracious man, in fauor and grace with God: ſo the elect are vſually called veſſels of mercy, that as a veſſell is filled with liquor, ſo are they with Gods mercy. Secondly, it ſignifies one that ſheweth mercy, a mercifull man, which is a propertie of a godly man, who is like his father, mercifull as he is; the lioniſh and wooluiſh nature is put off, and hee is become humble, meeke, gentle, as the Lambe and the little childe, *Iſai.*11.6.

Out of the former conſideration wee may note, that

Doct. Onely he that hath grace, can pray for grace.

Onely the godly man is fit to pray, or, onely hee that hath grace, can pray for grace; veſſels of mercy can pray for mercy, and none elſe. *Prou.*15.8. *The ſacrifice of the wicked, is an abomination to the Lord: but the prayer of the righteous is acceptable vnto him.* Geneſ.4.4. *The Lord had reſpect to Abel and his offering: but vnto Caine and his offering he had no reſpect. Now by faith Abel offered a better ſacrifice then Cain,* Heb.11.4. Firſt, *His perſon was accepted, becauſe he was in Chriſt, and then his ſacrifice.* Iames 5.16. *The prayer of the righteous auaileth much, if it be feruent.* Ier 11.11. *Though they crie vnto me, I will not heare them.* What is the reaſon? ſee it in the tenth verſe, *They turned*

turned backe to the iniquities of their forefathers, which refuſed to heare my words, &c.

The reaſons of this point are theſe: Firſt, he muſt be a good man, that muſt pray a good prayer, a good tree that muſt bring forth good fruit: a bad man cannot make a good prayer; for ſuch as the roote is, ſuch is the fruit. *Reaſon* 1.

Secondly, he only can pray aright, that hath the Spirit of prayer, which teacheth vs to cry *Abba Father*, this is the Spirit of adoption, *Rom.* 8.15. neither doth God know any other voyce, but the voyce of his owne Spirit. *Epheſ.* 6.18. Pray in the Spirit. 2.

Yea but it is ſaid, *Luk.* 11.13. the holy Ghoſt is giuen to them that aske him; therefore hee can pray and obtayne the Spirit, that wants him. *Obiect.*

The ſcope of this place is not to ſhew, whether the holy Ghoſt or prayer goe before; but to ſhew how thoſe that receiue the Spirit, are to be exerciſed; who, where he is, lyeth not dead or idle in the heart, but ſtirs vp deſires and grones vnſpeakeable. *Anſw.*

But how can a man pray for the holy Ghoſt and obtayne him, when he hath him already? *Obiect.*

By the holy Ghoſt is meant, firſt, the gifts and graces of the holy Ghoſt. Secondly, the inward ſenſe and feeling of him in the heart: thus we may pray both for increaſe of his gifts, and for a comfortable ſenſe and feeling of him: for neither of them is euer ſo great, but we may ſtill pray for more, to haue them increaſed. Shall we not pray for daily bread, becauſe we haue bread? or ſhall not we ſay, *Forgiue vs our ſinnes*, becauſe wee beleeue the remiſſion of our ſinnes? yes, becauſe we pray for Gods ſtaffe and bleſſing on the former, and a more full and comfortable feeling of the latter. *Anſw.*

Thirdly, onely the godly man can pray, becauſe hee only hath the promiſe of prayer: all the promiſes of life in grace and glory, are made to godlineſſe; the promiſe 3.

to be heard in prayer, is made to the godly man, *Ioh.* 15. 7. *If yee abide in me, and my Word in you, aske what ye will, and it shall be giuen you.* How can hee aske mercy, that hath no part in mercy? or how can he be heard in mercy, to whom mercy belongs not?

4. Fourthly, becauſe onely the godly man hath faith, without which nothing can pleaſe God: this faith aſſureth vs of that we aske, and iſſueth from iuſtifying faith; ſee 1. *Ioh.* 5. 13, 14. *That yee may beleeue in the name of the Sonne of God, and this is the aſſurance,* that *if we aske any thing according to his will, he heareth vs.* Faith is an hand or arme, by which wee lay hold vpon bleſſings: if once wee bee perſwaded that God hath giuen vs Chriſt, wee will eaſily beleeue that hee will giue vs all things with him; for he that giues the greater, will not denie the leſſe. Our Sauiour, when diſeaſed perſons came for bodily health or eaſe, was wont to ſay, *According to thy faith be it vnto thee:* ſo in all our requeſts, the preſence or abſence of faith giues our prayer returne: according to the weakeneſſe or ſtrength of the arme of faith, ſo is the coldneſſe or abundance of comfort to our heart: ſo that faith onely giues taſte and relliſh to the prayer, which a beleeuer makes.

5. Fifthly, Chriſt in his prayer teacheth vs to begin with *Our Father*, teaching thereby, that he muſt call God Father, who muſt pray acceptably; and that includeth ſundry child-like affections, all concurring in a rightly diſpoſed perſon to pray, as firſt, Reuerence and feare, when hee comes before his heauenly Father: A Sonne honoreth his Father; If then I bee a Father, where is mine honor and feare? *Malach.* 1. 6. Secondly, a child-like boldneſſe, comming through Chriſt to a Father full of mercy and compaſſion, pittying his children more then earthly parents can, *Iſa.* 49. 15. By Chriſt we haue boldneſſe, *Heb.* 4. 16. Thirdly, loue to God as to a Father: for a godly man ſeekes not himſelfe in prayer, but Gods

Gods glory with his owne ſhame. Fourthly, charity and loue to our brethren: for when wee come into the ſight of our Father, wee dare not bring prayers in one hand, and malice in another, but pray, *Forgiue vs as we forgiue.*

Sixtly, onely the godly man can pray acceptably, becauſe hee alone hath remoued the barre and partition-wall, that ſtood betweene God and him, bringing repentance and godly ſorrow for ſin with him. The blinde man could ſay, *God heareth not ſinners*, that is, impenitent ones; but hee heareth thoſe that are repentant. *Pſal.* 66. 18. If I regard wickedneſſe in my heart, the Lord will not heare me. Incenſe in the Law was a type of prayer, yet in *Iſa.* 1. 13. the Lord tells the Iewes, who came in their ſinnes, that incenſe was an abomination vnto him: God hates our incenſe, our prayer, if we come with prophane hearts as they did; he neither receiues it from vs, nor we any good thing from him; but a godly man hath remoued this rub. 6.

Firſt, Note hence the miſerable condition of an impenitent ſinner, and of an vngodly man, that is without remorſe, and wallowes in vnconſcionable ſinnes: hee cannot pray, he neuer prayed in all his life, he was neuer in mercy heard in his prayer, but loſeth all his labour; and well if it were no worſe; for all his prayer is turned into ſinne, his prayer is abominable, *Prou.* 28. 9. as often as he went about to pray, he did nothing but multiply ſinne againſt God; he mumbled vp a few prayers and fared accordingly. *Vſe* 1.

If this be ſo, then it ſeemes vnlawfull for the wicked to pray; if he pray not, it is condemnation; if he pray, it is no leſſe. *Obiect.*

He is bound to pray, but not to ſinne in prayer: in the ſecond Commandement hee is inioyned to bow downe and worſhip God in prayer, and the third bindes him euer to doe it well, leſt he pray in ſinne, and ſo take Gods name in vaine. Alas then, what muſt he doe? only *Anſw.*

ly the grace of repentance can reconcile theſe two, and draw the ſinner out of this maze, and make him pray aright.

Obiect. Yea, but God heareth the wicked often-times, and granteth what they aske, as peace vnto *Ahab* vpon his humiliation.

Anſw. How God heareth wicked men, or rather heareth them not.

God heareth what a wicked man ſaith in prayer, and yet heares not his prayer, no, not when he giues the ſame thing that he asketh: for, firſt, all that the wicked get from him, is externall and common to good and bad, but no one fauour of ſpeciall grace. Secondly, he giues them euen that in wrath and vengeance, not for their prayers ſake. Thirdly, when they aske things good in themſelues, and euill for them, not knowing to vſe them aright, hee granteth in iuſtice what it had beene mercy to haue denyed; as contrariwiſe, hee heareth his children in mercy, denying them that, which they haue ſinfully asked. Fourthly, that which he giues, ſhall turne to their woe and miſerie, and ſhall but heape coles vpon their heads, euen wealth, proſperitie, and dignitie, all ſhall but make their ſinne out of meaſure ſinfull; whereas all things ſhall worke together for the beſt to the godly, euen croſſes and afflictions. Fifthly, God giues nothing but by vertue of the promiſe; no promiſe but is by Chriſt; a wicked man hath no part in Chriſt, and therefore neither in the promiſe: a plaine caſe. Sixtly, neither is the wicked mans praye r a meanes of granting the requeſt, or obtayning his deſire, ſo as God ſtil heares not his prayer: for how can that prayer finde acceſſe or acceptance, which is not preferred in Chriſt? but they are fed onely by a generall prouidence as the beaſts are. *Pſal.* 14.4. *The wicked man calls not on the Lord*; that is, either prayes not at all, or as good he did not. Let this be a motiue to further our repentance: for elſe, if a man vtter neuer ſo many words of prayer, God will not heare him: how iuſt is it, that he that will not heare God, when he

he calleth, ſhould not be heard of God, when hee calleth? that he, that is a prophane mocker of God, God ſhould mocke him in his deſtruction? that he that turnes his eare from the Law, ſhould haue Gods eare turned from him? that he ſhould aske and not receiue, that aſketh amiſſe? *Prou. 1, 28, 29.*

How iuſt was it vpon the Iewes, who were cruell and of bloudy hands, that God ſhould hate their perſons and prayers? and is it not as iuſt, that vnmercifull men, Oppreſſors, Vſurers, Iſmaels, Quarrellers, whoſe hand is againſt euery man, and euery mans againſt them; hard-hearted perſons, that ſtop their eares againſt the cry of the poore, that they ſhould cry and not be heard? Surely, the ſentence is paſſed already, that iudgement mercileſſe belongs to him that ſhewes no mercy.

Secondly, this doctrine ouerthrowes the idle conceit, wherewith numbers of men delude themſelues; O, if they haue but time at their death, to ſay, *Lord haue mercy*, then they ſhall doe well enough, though all their life they caſt off all care and counſell. But what? Is the godly man he, that ſhall pray and find mercy? and ſhall prophane wretches, that haue ſet their faces all their dayes againſt heauen, thinke to bee heard in the day of their diſtreſſe and death? How canſt thou then claime any one promiſe (and much leſſe all) when thou neuer kepteſt the leaſt condition of faith and repentance? How then ſhall God be iuſt, who hath ſaid, that he will laugh at ſuch, when their ſorrow commeth? Beſides, we muſt obſerue a great difference betweene the prayers of the godly, and the wiſhes of the wicked. *Vſe 2.* *Difference betweene prayers of the godly, and wiſhes of the wicked.*

Firſt, the one is an earneſt deſire of the heart, prizing greatly that which he deſires; the other is but a ſnatch, or a ſudden flaſh, out of an illumination of the vnderſtanding, but not out of any affection of the heart, becauſe he vnderprizeth the thing prayed for, and will not ſell all for it. That which others get with much labour

and ſtrong cryes, a wicked man thinks he may only call for it, and haue it; hee will enioy his luſts all his dayes, and then the laſt day promiſe reformation. No,no,God is not ſo prodigall of mercy, as to take thy leauings, and be beholding to thee for a little lip-ſeruice; in all the Scripture there is but one example of one receiued to mercy the laſt houre, thinke not that thou ſhalt bee the ſecond.

2 Secondly, the one is a true deſire with endeuour in the right meanes, and care to referre it to the right end; he will obtayne heauen by Faith, Repentance, Mortification, &c. but the vngodlies proceeding is but a iump, to the end without the meanes. Curſed *Balaam* deſired to die the death of the righteous, but he would leape ouer the life of the righteous; ſo, many leape ouer the meanes, and thinke to come to the end immediately; but twentie to one if they leape not too ſhort. *Simon Magus* deſired the gifts of the holy Ghoſt, but to a bad end, to make gaine of them,and that he might be beleeued to be ſome great man, whereas a godly man aymes onely at Gods glory in his owne ſaluation.

3. And thirdly,if euery true deſire hath aſſurance to obtayne,becauſe it muſt be directed by the Word,lifted vp by the Spirit, and encouraged by the Promiſe, then can no ſuch vnſettled and vncertaine wiſhes, bring any comfort to the heart, when a man hath all his life long reſiſted the Word, deſpiſed the meanes of Faith, contemned the Promiſes, and grieued, nay, deſpighted the Spirit, how can hee haue any comfort by his prayer? and, how can he haue any elſewhere if not from that?

Vſe 3. Thirdly, this ſhewes vs, that the way to bee heard of God in prayer, is to be godly, to bring Godlineſſe and Religion, an heart mortified to ſinne, and quickned to grace, adorned with faith, and ſettled in good conſcience. *Dauids* example of finding deliuerance in trouble, and comfort in affliction of Spirit,belongs only to godly

ly and humble men, that ſhall confeſſe and pray as hee did. If thou wilt be heard of God in prayer:

Meanes to be heard in prayer.

Firſt, get the notes of Gods child vpon thee, and thou ſhalt obtayne mercy: for it is the priuiledge of a child to be heard, in whatſoeuer his father ſees good for him. What ſaith Chriſt? If you, being euill, can giue good things to your children, how much more will your heauenly Father?

Secondly, become Gods ſeruant: for it was the vſuall ground of *Dauids* prayer, to ſay, ***Lord, I am thy ſeruant, heare and deliuer thy ſeruant.***

Thirdly, get humilitie vnto thee; for the ſacrifice of God is a contrite ſpirit, *Pſal.* 51. 17. ſuch ſacrifices hee is well pleaſed with.

Fourthly, the poore blinde man ſheweth; the qualitie of that man whom God heareth. *Ioh.*9.31. God heareth not ſinners, but if any be a worſhipper of him and doth his will, him he heareth. The ſame condition is required of him, that would ſpeed in his ſuites. 1. *Ioh.*3.22. Whatſoeuer wee aske, wee receiue of him, becauſe wee keepe his Commandements, and doe things pleaſing in his ſight. *Yee aske, and haue not*, ſaith IAMES, ***becauſe yee aske amiſſe:*** and when doe wee aske amiſſe? when wee doe not keepe Gods Commandements: but how ſhall we know that we keepe them? *Verſ.*23. if we loue one another: for charitie is an vndiuided companion of true pietie.

To conclude this point; let vs take *Iobs* friends counſell vnto him, Acquaint thy ſelfe with God, and he ſhall proſper thy way before thee, thou ſhalt cry vnto him, and he ſhall heare thee, *Iob.*22.21.

Now in the ſecond place, in that the word tranſlated (Godly) ſignifies a mercifull man, note that

Doct. 2. All acceptable ſeruice muſt bee from mercifull men.

No ſeruice of God, or exerciſe of Religion, can be acceptable to God, which is not performed by mercifull men. All Gods worſhip muſt be ioyned with mercy: for here it is

ſaid, The mercifull man ſhall pray, *Iſa.* 1.11. to 16. God reiected all the Iewes ſeruices, becauſe they did not faſt from ſtrife as wel as from meat, and becauſe their hands were full of bloud. *Zeph.* 2.3. *Seeke yee the Lord, all the meeke of the earth*; whence is noted, both that this is a denomination of a righteous man, to be meeke, and that none but ſuch meeke perſons can ſeeke God to find him. *Mat.* 15.5. The doctrine of the Phariſes was, that if men brought oblations to the Temple, though they relieued not their poore Parents, yet God was well pleaſed with them: but the words following ſhew, that this was but an hypocriticall tradition, reuerſing the Commandement of God.

Matth. 5.7. *Bleſſed are the mercifull, for they ſhall obtayne mercy*: what is it that we aske for, when wee come to doe God his due homage, but to obtayne bleſſednes and happineſſe? but this we cannot doe, to be accepted, without mercifulneſſe. So, *Verſ.* 24. *If thy brother haue any thing againſt thee, goe firſt and bee reconciled, and then come and offer thy gift.*

Reaſ. 1. Reaſons of this point are theſe: Firſt, thoſe things which God hath ioyned together, no man muſt ſeparate; but God hath ioyned together the workes of the firſt and ſecond table, the loue of himſelfe and of our brethren; of himſelfe and of his image; of our forgiuing our neighbours, and his forgiuing of vs; theſe are inſeparably ioyned, and therefore we muſt not diſſolue them. Hence, *Iſa.* 58. 10. hypocrites pretending Religion, are called to breake *their bread to the hungry*, that is the true faſting.

2. Secondly, vnmercifulneſſe hindreth both the preferring of our prayers, and likewiſe the preuailing of them. Firſt, it cuts off prayer, 1. *Pet.* 3.7. Husbands muſt dwell with their wiues like men of knowledge, and take heed of ſtrife, leſt their prayers be interrupted. The very huſband and wife, the neereſt couple, cannot pray priuately,

if

if they doe not put away ſtrife; and how can the ſame but hinder publique prayer alſo? The Spirit of God cannot light on a Chriſtian, but in the ſhape of a Doue, as it did on Chriſt; the Temple that is fit for the holy Ghoſt to dwell in, muſt be mercifull: ſee *Iſa.* 11. 6, 7. Secondly, it hinders our prayer from preuailing, becauſe of the promiſe and the threatning: the promiſe of being heard is made only to the mercifull, that the meeke ſhall inherite the earth, *Pſal.* 37. 11. and that the Lord will hide them in the day of wrath, *Zeph.* 2. 3. So threatning is gone out againſt the mercileſſe, euen iudgement mercileſſe belongs to him that ſhewes no mercy; and as a man iudgeth, ſo he ſhall be iudged, and his owne meaſure ſhall be met to him againe, *Mat.* 7. 1, 2. ſo that if a man be an *Iſmael*, rough againſt euery man, God will be rough againſt him; and, if we be vnpittifull, we ſhall be vnpittied of God and Men.

Thirdly, no ſound worſhip can proceede but from a ſound Religion, and that is the Religion and wiſedome which is from aboue, and the qualitie of it is that it is peaceable, *Iam.* 3. 17. gentle, eaſie to be intreated, *full of mercy, and good fruits*. The Goſpell which we profeſſe, is a Goſpell of peace, foſtereth peace, and ſeeketh it by all meanes. 3.

Fourthly, ſo long as any are ſlaues to the deeds of the fleſh, it is impoſſible they can be acceptable to God: but debate, hatred, anger, rage, murthers, are condemned for the vvorkes of the fleſh, which ſhut a man out of heauen, *Gal.* 5. 21. 4.

But vvherein ſtands this mercy, vvhereunto prayer muſt be coupled? *Queſt.*

It ſtands in theſe things. Firſt, in pittying the bodies of men in their wants. Secondly, their ſoules much more. Thirdly, in ſupplying their wants, as reliefe, ſuccour, comfort, counſell, &c. to be rich in good workes, and reſtore them that are fallen, by the Spirit of meekneſſe. *Anſw.*

This

Vse 1. This teacheth all of vs that profesſe the doctrine of the Goſpell and true Religion, and the pure worſhip of God, how wee ought to be diſpoſed, when wee come to performe vnto God religious duties, as prayer, &c. Thoſe that come neereſt to God to preſent ſeruice acceptable to him, muſt more eſpecially look to this point, namely, to take heede of the ſpirit that luſteth after enuie, and ſets men in a rage againſt Gods image and thoſe of the ſame profeſsion with them; and they muſt take the counſell of the Apoſtle, 2. Cor. 13. 11. *Bee of one minde, liue in peace, and the God of peace ſhall be with you.* And let vs conſider

Motiues to mercy. Firſt, we are all members of one bodie, wherof Chriſt is the head; nature teacheth one member to pitie and help another; if one bee ill affected, to get remedy for it; and ſo muſt Chriſtians.

Secondly, a meeke and mercifull ſpirit is much ſet by of God, and called for at our hands by Chriſt, of whom wee muſt learne to bee humble and meeke: a ſure note of one that is brought into Chriſts Kingdome and ſheepefold.

Thirdly, God hath taken all execution of vengeance out of our hands; *Vengeance is mine, I will repay*, ſaith the Lord, *Deut.* 32. 35. and if we will take the ſword of reuenge into our hands, it will prooue but a ſword to our owne deſtruction.

Fourthly, if we looke at the recompence of reward, we are to be prouoked to the workes of mercie. As a man ſowes, ſo ſhall he reape, ſowe mercy and reape mercy, ſowe liberally, and reape liberally; God giues ſeede to the ſower, 1. *Cor.* 9. 10. and makes men rich vnto the works of mercie, *ver.* 11. How was the poore widdowes oile increaſed, when ſhee ſowed mercie to *Elias* in his want? She had ſufficient, till the hard yeere was blowne ouer. Thy expences ſhall haue a rich returne, it ſhall bee but a lending to God with abundant vſury; for earthly and

and base things, we shal obtaine heauenly and glorious; it is a sowing on earth, to reape in heauen.

Fiftly, if we desire patternes and presidents in mercifulnesse, we haue enough: First, wee haue God himselfe, whose mercies are aboue all his workes: how mercifully did he forbeare the world an hundred yeeres? and what experience haue our owne soules, how he daily forgets and forgiues innumerable sinnes? Therefore be we mercifull, as our heauenly Father is mercifull. Secondly, Christ the Sonne of God is a president herein, whose mercy and compassion was such as hee laid downe his life for vs, that wee should also lay downe our liues for the brethren: 1. *Iohn* 3.16. Thirdly, the Saints of God haue gone before vs in examples of mercy. *Moses* was a man mightie in word and deede, yet the meekest man on earth, *Numb.* 12.3. *Abraham* yeelded to *Lot* his inferior; *Isaac* swallowed many indignities at *Abimelechs* hands, and *Iaacob* as many at *Labans*. *Dauid* spared *Saul* his enemie, when he had him at an aduantage, and pardoned *Shimei* a Traytor, when hee had cursed him and threw stones at him. Yea all the Prophets, Apostles, and Saints, as much as lay in them, had peace with all men. *Rom.* 12.18.
If wee professe our selues the Sonnes of God, how are we so rough against our brethren, so without pittie and charitable disposition? as *Lamech*, *Ismael*, or *Cain*, who learned of the Deuill, who was a murtherer from the beginning, to hate and kill his brother. Let professors leaue these workes of the flesh to such as are in the flesh: let vs be led by another rule, as Christians mercifully considering one another, and not as bruit beasts ledde by sensualitie. We must not follow noysome lusts and humours, but the rule of Gods Word, to blesse though we are cursed, and take things at the best, and seeke peace, and follow after it. Let professors consider the sweet fruit of Christian communion, which by a mercifull and meeke spirit is enioyed, but by wrath and rash anger violenced;

violenced; how that the peace of the Church and publike quietneſſe, the honour of their profeſsion, the comfort of their conſcience, and acceptance of their prayers or any ſeruice cannot ſtand by them, if they ſubdue not their ſpirits in this behalfe.

Vſe 2. Secondly, this ſhewes vs what to thinke of that religion, which vpſetteth and vpholdeth it ſelfe by crueltie and malicious rage and furie; it is a religion which God hath no delight in, hee neuer did ſet it vp, nor accepted it. It cannot be the right religion, which by crueltie, ſword, and fire, either planteth it ſelfe, or ſeeketh to ſupplant others. Therefore wee may note in the Scripture, that thoſe religions, that were hated of God, were cruell and vnmercifull. One might haue read in *Cains* forehead what religion he was of: no maruell if God reiected his ſacrifice, ſeeing hee bore ſuch deadly malice againſt his brother. Of what religion were the Egyptians that kept vnder the Iſraelites ſo tyrannically, but barbarous, wicked, and idolatrous? *Iaacob* muſt haue a place by himſelfe to dwell in, becauſe his religion was an abomination to them, they muſt not ſee him performe the ſeruices of it. *Manaſſeh* ſet vp Idols, ſought to witches, yea himſelfe was a Magician or Coniurer, and what was his practice? Looke and wee ſhall ſee, that no man euer ſhed more innocent blood then hee did. Here was a note of a falſe religion, euen cruelty, ſuch as wee read not of in any of his predeceſſors. *Antiochus Epiphanes* a monſter among Idolaters, did ſo prodigiouſly waſte the blood of the holy people, as neuer was ſince there began to be a Nation, till that time. *Dan.* 12. 1. The heathen Emperours made ſuch butcheries vpon the bodies of the Saints, as euery ſtreet ſeemed a ſhambles of Chriſtians, and euery line of the ſtory written in blood; and their religion was ſutable, barbarous, and butcherly. *Saul* was zealous in his religion, and breathed out nothing but ſlaughter and threatning, but all that while his

his religion was proportionall, hee knew not Christ nor what hee did. But the Romish religion goes beyond all other in crueltie and vnmercifulnesse, and therefore of all other must be most hatefull to GOD. It was said long since, that Antichrist the head of that Church must be an *Appollyon*, a Destroyer, and 2. *Thes.* 2. 3. the sonne of Perdition, both actiuely, and passiuely, in himselfe and vnto many others. He must be cloathed in scarlet, a colour dyed in the blood of the Saints; and a beast that must make warre against the witnesses of God.

The Church of God in the Old Testament indured most grieuous oppression, and was vnmercifully handled in Egypt by *Pharaoh*, in Canaan by the King of Syria, *Iudg.* 3. 8. by *Eglon*, King of the Moabites; by *Iabin*, King of the Canaanites; by the Midianites, Ammonites, and Philistims, and by *Nebuchadnezzar* in the Babylonish captiuitie: But all this was nothing to that it suffered by *Antiochus Epiphanes*. And yet this of *Antiochus*, was but a type of Antichrists persecution; his wicked rage was but a shadow to this: Here is an vnmercifull Destroyer, that killeth, first, the soules of men by poysoning their mindes with false and damnable doctrines: Secondly, the bodies of men with horrible and vnheard-of crueltie and tyrannie.

Here is a woman drunke with the blood of the Saints and of the Martyrs of Iesus; *Reu.* 17. 6. What shall we thinke of that religion, by whose edicts, perswasions, and approbations all the Christian blood almost hath binshed vpon earth since the ten first Persecutions? Who hath done this but the firebrands of Babylon? What of that religion, which committeth Kings and Emperours together, making them Wolues and Tygers one to another? and who doth this but *Nebuchadnezzar* the head of this Babylon? What of that religion, that blowes vp Massacres, Rebellions, Seditions, Treasons in all Countreys? This also doth the scarlet-whore of Babylon.

Romish religion accursed, because so cruell.

What

What of that Religion, that ſends out cut-throat villaines with Pardons to ſtab and poiſon Kings and Potentates of the earth, yea to blow vp with one terrible blow three whole ſtates and Kingdomes? This alſo doth the mercifull holy Father at Romiſh Babylon.

Who hath kindled ſo many furnaces to burne the bodies of Gods Saints in all Chriſtendome, but that meeke ſonne of perdition, whoſe mercies are cruell? What may wee thinke of the mercileſſe inquiſition in Spaine? Or that horrible maſſacre of the Chriſtians in France, the like whereof was neuer ſeene in any Nation? Here in our owne land, what damnable plots, and deuilliſh deſignements haue there beene againſt the perſons of our Kings and Princes? What ſhall I ſpeake of the vnnaturalneſſe of their cruelty amongſt vs, while they haue chaſed away all pitie and reſpect of ſilly perſons, who in regard of the impotencie of their mindes or their tender age, might by all lawes of nature and Nations haue laid claime to mercie, if the Ocean of heatheniſh, I meane Popiſh crueltie, had not broken all bounds and bankes?

What hurt could a Boy of eight yeeres old doe to their religion, who yet for that was ſcourged to death in *Bonners* houſe? What hurt could that babe do them, that ſprang out of the mothers wombe, and was caſt in againe, becauſe it was a yong Heretique, and ſo baptized in the mothers flames and the owne blood? What madneſſe was it to apprehend a madde man, one *Collins*, who held his dogge ouer his head as the Prieſt did the hoaſt, for which hee and his dogge were burnt for Heretiques? a wofull meanes to bring a madde man into his wits.

With how little reaſon could they demaund a reaſon of the faith of a madde man (one *Cowbridge*) and make a madde mans words without vnderſtanding, a ſentence of his owne death, for which hee was burnt at Oxford? but where furie hath madded men, no argument can

mooue

mooue them to pittie. What religion is that, the wrath of which sticketh not either to bury the quicke as *Marion* at *Burges*, or to vnbury the dead, as *Wickliffs* bones burnt one and fortie yeeres after his death? *Peter Martyrs* wife at Oxford, two yeeres after his death burnt for an Heretique; at Cambridge Mr. *Bucer* & *Phagius*, cited out of their graues to appeare foure yeeres after their buriall, which when the silly ashes could not doe, they were digged out, and burnt on the market-hill, because they did not answere and satisfie such articles as were laid against them? *Richard Hun*, apparantly hanged by them in the prison, was also burnt after his death. *Iohn Tooly* being dead and buried, was cited to appeare before *Bonner* by a day appointed, at which time limited and expired, he was excommunicate, and straite charge giuen, that no man should eate or drinke with him, or if any met him, they should not bid him God speed, or if he came to Church in time of diuine seruice, he must be thrust out: after that this excommunication wrought nothing vpon the dead man, hee was condemned and committed to the secular power, and so the poore dead man was the second time by the Sheriffs executed. Is this cruell religion of God? Did Christ or any of his Apostles bring in the trueth by fire or sword? No, it is falsehood that must stand by power and humane policie.

When the two Disciples asked Christ, if they should call for fire from heauen against the Cities that receiued thē not? No, saith Christ, *Ye know not what spirit ye are of:* But let Antichrists Disciples aske him, as *Faux* & *Winter* did *Garnet*: Shall we call for fire from hell against those Kingdomes which will not receiue vs? Hee saith, Yea, because hee knowes what spirit they bee of, resolute, but infortunate Gentlemen: begin to dig vnder the Parliament-house, and when all the house is set to make lawes against the Catholikes, giue them a terrible blow, and they shall neuer know who hurt them.

Obiect.

O, but what speake you this against the Religion of the Church of Rome? this is the fault of men, not of their doctrine.

Answ. Iesuitisme the rebels Catechisme.

Nay, but it ariseth out of the grounds of their doctrine, which is ful of cruelty and bloudinesse. Iesuitisme is the Rebels Catechisme. I will set downe their doctrine in certaine positions, which are eminent in their Authors at this day.

First, the Pope ought to driue Woolues, and bad leaders, heretique Kings (that is, Protestants:) *à grege & dominio*, not only excommunicate, but also driue them from their Kingdomes. This is *Bellarmines* position defended by the Pope himselfe.

Secondly, not onely manifest, but also secret and suspected heretiques; so *Symancha.*

Thirdly, not onely themselues, but all their fauourers also and children: So *Creswell.*

Fourthly, *quibuscunque modis*, by any meanes, saith *Sanders: vi*, or *dolo*, as *Iudith* put downe *Holofernes*, and *Iehu Athaliah*; *Reinolds* and *Boucherius:* or by a knife or dagger, as *Henrie* the third and fourth, Kings of France, were murthered: or by Dag, Dagger, or poyson, as against *Elizabeth* our Queene often, at the perswasion of *Walpoole*, a Priest and Cardinall of Coome: or by Gunpowder against three Countries, at the perswasion of *Garnet*, Prouinciall of Iesuites in England.

Fifthly, not only the Pope, but also all Christian people are bound *arctissimo conscientiæ vinculo & extremo animarum periculo*, to resist any hereticall King, *si rem præstare possit*, if he can bring the matter about: So *Creswell.*

Sixthly, Kings as soone as they begin to be heretikes, are presently *ipso facto & de iure* excommunicate, and depriued of their Kingdomes, and their subiects freed from the oath of alleageance; so saith *Allen*, who for the same obtained a Cardinall-ship. This, saith he, is a iust, holy, and honourable warre; and hence he speaks to the Englisn

liſh Nobles to riſe vp in armes againſt Queene ELIZABETH.

Seuenthly, *Henrie* the third, a French King was iuſtly ſlaine before excommunication publiſhed, becauſe publike ſorrowes waite no formes, and in ſuch publike things euident knowledge *ſententiæ locum habet*, is in place of ſentence: So ſaid *William Reinolds*.

Eightly, a ſecret heretike is not onely *ipſo iure* excommunicate, but his children alſo depoſed from the Kingdome, becauſe leprous parents beget leprous children. Thus *Symancha* a wicked Knaue cuts off branch and roote.

Ninthly, Yea, but the Pope-holy-Father, he approues of no ſuch things, no, not he, becauſe he cannot erre. Yes, then *Gregorie* the ſeuenth, and *Gregorie* the ninth, erred not in teaching, that ſo ſoone as a King is an heretike, his ſubiects are freed from all loyaltie.

Nor *Sixtus* the fifth, in making a laudatorie oration vpon the murder of *Henrie* the third, King of France.

Nor Pope *Pius Quintus* in his Bull, ſaying, *Volumus & iubemus*, We will and command, that all ſubiects take vp Armes againſt Queene *Elizabeth*.

Tenthly, no murder without a Ieſuite, no Treaſon without a Prieſt. *Mariana* found an apt ſcholer of *Ranilliac*, and gaue him a poyſoned Dagger to kill the French King. *Catesby*, *Percy*, *Faux*, were apt ſcholers of *Garnet*: ſo *Gerard*, *Parſons*, *Greenewell*. Nay, theſe peaceable men themſelues, one ſtrucke out the tooth, another the heart of *Henrie* the fourth. Who after all this can doubt of the wickedneſſe of the Romiſh Religion? or who can thinke it acceptable vnto God, ſeeing the godly, the mercifull man onely can performe acceptable ſeruice?

What? is not God pleaſed with that religion, which he hath proſpered ſo long? neuer any Religion ſo rich, ſo ſtrong, ſo embraced, ſo defended by the Kings and Princes of the World. *Obiect.*

Answ.1. First,the Kingdome of Antichriſt hath taken deepe rootes for many ages ; becauſe,

Firſt,the ſhaddow neuer leaues the body,Antichriſtianiſme a ſhaddow of Chriſtianitie : ſo Antichriſt began to worke in the Apoſtles daies,and ſhall continue to the ende of the world.

Secondly,the Lord will haue his Church ſtill combate in this world,to ſhake it out of ſecuritie, and to get Gods Armour, which is onely able to preſerue it from the deadly poyſon that is in that enchaunted cup.

Thirdly, by prolonging this warre,he hath occaſion to ſhew his wiſedome,mercy, and iuſtice, in preſeruing his Church through ſuch danger,and to trie the faithfulneſſe and conſtancie of his Saints : Heere is the patience of the Saints.

Fourthly,ſinne and want of zeale in the Church,is a cauſe why he ſtill ſtands a farre off; the time of deliuerance is not yet, *Dan.*12.1. But yet the ſentence is paſſed againſt that Church,*It is fallen,it is fallen,Babylon the great Citie*, Reuel.18.2,6. *and giue her double to that ſhee hath done.*

2. Secondly, that Church is already blaſted by the breath of Gods mouth : Gods Word hath detected the Man of ſinne's fraude, wherewith hee hath blinded the world : his Bulls, that were once as terrible as thunder, and affrighted all Chriſtendome,are now accounted but paper-ſhot or a flea-bite, and as winde in great part ; his Pardons and Indulgences,which were once bought at ſo deare a rate,are now contemned euen of little children,as things of no value : his claimes are diſclaimed by Princes;and notwithſtanding all his Phiſicians about him,he is conſumed,and much withered.

3. Thirdly,he ſhall bee quite aboliſhed in himſelfe and his members at the comming of Chriſt, when himſelfe and his whole ſent ſhall bee caſt into the burning Lake, as a Mill-ſtone into the bottome of the Sea,neuer to be raiſed vp againe.

Vnto

Vnto thee.]

HEre is the third point, namely, the person to whom the godly man must pray, and that is God himselfe. Whence note, that

Euery godly man in his affliction prayeth vnto the true God, and to him alone. *Psal.* 116.2,3,4. *In my day I called vpon the Lord, and the Lord heard me. Hezekiah* in his day, when his daies seemed to be cut off, *turned his face to the wall and wept, and prayed to the Lord,* who heard his prayers, saw his teares, and gaue him his desires, *Isai.* 38.3,4,5. *Paul* also in his day, being buffeted with the messenger of Satan, prayed thrice, that is, often to the Lord, and the Lord answered, *That his grace was sufficient for him: 2. Cor.* 12.8.

Doctr. The true God must onely be inuocated in trouble.

The reasons of this point are these:

First, he cannot be a godly man, that in the time of his peace and prosperitie, approues not his godlinesse, by being much and often in this dutie of prayer, and much more in his affliction and distresse; because, first, a godly man cannot bee without the Spirit of adoption, which makes the heart thirst after the liuing God, and formeth sighes and grones and desires in the soule after him; the Spouse calleth Christ, him whom her soule desireth: whereas it is a signe of a dead soule, and of a bad constitution, to be without these desires and requests, as DAVID makes it a note of an Atheist, not to pray: *Psal.* 14.4. *Reas.* 1.

Secondly, a godly man cannot deny vnto God the principall part of his worship, which himselfe hath prescribed for his owne so great glorie, and our owne so great good and vtilitie. A godly man cannot but giue him the honour of Maiestie, in seeing our hearts and wants, and abilitie to relieue them, and the honour of mercy, both in confessions, petitions and praises.

Thirdly, a godly man cannot but depend vpon God,

as the Fountaine of grace, as the Father of lights, the Staffe of his life, the Length of his daies, the Strength of his heart, his Portion for euer: neither can a godly man testifie this confidence in God otherwise, then by resorting to him as a God hearing prayer.

Fourthly, a godly man cannot but sanctifie all his actions and gifts, and all Gods creatures by this meanes, which else are not pure vnto him. Nay, a godly man cannot but increase and strengthen his graces by the meanes of prayer, and by the same meanes preserue his holinesse and grace, and exercise them, which stand or fall, are weake or strong, as this grace of prayer is.

2. Secondly, a godly man cannot, but much more in affliction and trouble, seeke God by prayer. If aduersities presse him, disease paine him, dangers threaten him, sense of sinne pricke him, conscience of guilt wound him, and corruption worke vpon him: now is a time of seeking God in his promises; now is a time of neede, when a man sees his owne weakenesse; now is the time of obedience to that commandement, *Is any afflicted? let him pray.* And *Psal.* 50. *Call vpon me in the day of thy trouble*, and, *the prayer of faith shall saue the sicke*: Now is a time when men lay fast hold vpon God, and will not let him goe, whereas in the time of peace, we hold God but carelessely. When *Iaacob* wrestled with the Angell, he would not let him goe till he had blessed him. Affliction is as bellowes to our prayer, to kindle and blow vp this grace to a great flame and brightnesse.

3. Thirdly, no godly man will pray to any, but the true God in trouble: First, because euery godly man knowes, that whom hee prayes vnto, hee makes him omniscient, that must see the wants of all men, and all the desires of all mens hearts: he makes him omnipresent, that must receiue all the prayers, preferred in all the corners of the world: and he makes him omnipotent, able to supply all the wants which are made knowne vnto him.

Secondly,

Secondly, the ground of all prayer is the Couenant, as *Isa.* 64.9. *Now, O Lord, thou art our Father: loe, we beseech thee, behold, we are all thy people*: and *Psal.* 77.4. Euery godly man knowes, that the Couenant is made betweene God and his people, and that all the promises of helpe in the Scripture are his, and none else can lay claime to vs but God, as *Dauid* said, *Psal.* 119. Therefore godly men, being in couenant with none but God, they will pray to none but God.

Thirdly, euery godly man knowes the commandement, *Thou shalt worship the Lord thy God, and him onely shalt thou serue:* he knowes, that God is a iealous God, and admits no corriualls; for his glory he will giue to no other: see *Psal.* 27.8.

Fourthly, euery godly man knowes, that hee must beleeue in him, on whom hee calleth, *Rom.* 10.14. And hence it is called the *prayer of faith*; therefore as he must beleeue onely in the Father, Sonne and holy Ghost, so he onely calles vpon them.

Fifthly, euery godly man knowes, that if the Spirit direct his prayer, it teacheth him to call Abba Father, and, if his prayer be squared to the rule of prayer, he must goe to our Father which is in heauen. He that is a Iew within, hates Samaritane-worship, who worshipped they knew not what, but hee knowes what hee worshippeth, *Iohn* 4.22.

Well, if this be so, then no godly man euer did, or wil pray to the Angels or Saints, or to the Court of heauen; for this is an high vngodlinesse and idolatrie: for, *Vse* 1.

First, the Angels know not our hearts directly: 1. *Kin.* 8.39. *Heare thou in heauen in thy dwelling place, and be mercifull, and doe and giue euery man according to all his waies, as thou knowest his heart; for thou onely knowest the hearts of all the children of men*: here we see, that it is Gods priuiledge to be καρδιογνώστης. And if hee onely, then not the Angels, who therefore are not able to know our wants.

Secondly, the Angels are but fellow-seruants, and not gods to be worshipped.

Thirdly, they refuse all religious worship and seruice and honour (sauing *honor charitatis*) that is to be loued. *Reuel.22.9. See thou doe it not; for I am thy fellow-seruant:* as if he had said, If I were God, thou mightest worship me.

Obiect. Yea, but *Ioshua* fell downe before the Angell, and worshipped him, *chap.5.14.*

Answ. It was the Lord himselfe, the Captaine of the Lords hoste, that is, Lord of the Angels: and he is bid to put off his shooes, as *Moses* was, when God was present.

Also, IOSHVA called him IEHOVA, which can agree to none but God: IOSHVA *non adorasset, si non agnouisset Deum*, saith ORIGEN. Or lastly, IOSHVA was but a man, and subiect to infirmities as we are, and therefore his action, if it had been sinfull, may not be our rule.

Obiect. *Reuel.8.3. Another Angell came, and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.* Therefore we must both inuocate them, and they offer our prayers to God.

Answ. First, by prayers are meant the prayers of the Saints in earth.

Secondly, by the Angell, is meant Christ himselfe, who elsewhere is called the Angell of the couenant; he offers our prayers; and the *thuribulum aureum*, the golden censer, is *corpus eius sanctum*, and the Altar is himselfe, who sanctifieth our prayers, as the Altar doth the gift: *Augustine.*

Thirdly, heere is but one Angell to offer our prayers; and if it were a created Angell, it yeeldeth no ground to inuocate all, as the Papists doe, naming them seuerally, *Michael, Gabriel, Raphael, &c.*

Secondly,

Secondly,as not to the Angels, ſo neither will a godly man pray to the Saints departed : for *Vſe 2.*

Firſt, *Whom haue I in heauen but thee? Pſalm.73.25.* Whom? the Papiſts will ſay, *Abraham, Iſaac, Iaacob*, and the reſt. Well,but *Dauid* had none of them; *Adam, Abraham*,and other godly men were then in heauen,yet hee knew not their helpe.

Secondly,the Saints in heauen know not our wants. *Iſa.63.16. Doubtleſſe thou art our Father,though Abraham be ignorant of vs,and Iſrael know vs not.* If ſo great Patriarkes(ſaith *Auguſtine*)knew not what became of the people, ſurely neither did other dead perſons know. If ABRAHAM and IAACOB know vs not, no more doth PETER, PAVL, the bleſſed Virgin,nor any other of the Saints.

Thirdly,euery godly man will goe to the Father by the Sonne : for none comes to the Father but by the Son, and, *There is no Mediatour but one,euen the man Chriſt Ieſus* : 1.*Tim.*2.5.

Indeede there is but one Mediatour of redemption, but moe of interceſſion: and it is great boldneſſe to ruſh into the Kings preſence,if way be not made by ſome of his Councell or Guard. *Abſolom* could not come into his Fathers ſight,but by *Ioabs* interceſſion, nor *Adoniah* to *Salomon*, but by his mother. *Obiect.*

Firſt, Chriſt hath performed the whole office of mediation euery way, and is our whole ſaluation : and the Scripture was much ouer-ſeene to omit that diſtinction, if any ſuch were,where it had ſo fit place, and neceſſitie did ſo vrgently require it. *Anſw.*

Secondly,the King hath commanded, that we ſhould mediate onely by the Prince, and not by any other of the Court or counſell of heauen.

Thirdly, it is a carnall argument from things earthly and ciuill, to heauenly and ſpirituall,as in the inſtance of *Ioab* and *Salomons* Mother.

Fourthly, it is but a gloſſe to vſe their diſtinction, ſeeing euery where they pray the Saints to intercede for them, not only by their prayers, but alſo by their merits; and not only ſet the Virgin at the right hand of God, as *Salomon* did his Mother, but alſo ſet her aboue Chriſt, diuiding his Kingdome into two, one halfe of which ſtanding in adminiſtring iuſtice they leaue to him, but all the office of mercy is hers; and ſo they appeale from the Throne of the Fathers iuſtice, to the ſeat of the Mothers mercy; and ſo betweene them the Sonne hath nothing to doe: nay, ſhee muſt command her Sonne, in the right of a Mother, to be propitious vnto vs.

Biel in Can. Miſſ. Lect. 8.

Obiect. But the Saints departed, though they ſee not directly what is done on earth, yet they ſee in God, or the glaſſe of the Trinitie, all our doings, or elſe the Angels may reueale them vnto them: therefore ſtill wee may pray vnto them.

Anſw. This argument is more brittle then their imaginary glaſſe, which we muſt handle tenderly for feare of breaking. For what is this glaſſe? Is it the eſſence of God? No, this neuer was, nor euer can be ſeene; if it could, as it is moſt ſimple, ſo neuer was there any change in it, nor any new or diuers image: and if they ſee in Gods eſſence our doings, they ſee all things, euen the day of Iudgement, which the Papiſts themſelues denie. Or is this glaſſe a bright and glorious light, as ſome ſay? But thus it is impoſſible for the Saints to ſee any thing, becauſe God ſees it: for by common reaſon, doth he that ſees the glorious light of the Sunne, ſee al which the Sunne doth enlighten? or can hee bee preſent where euer the beames of the Sunne are?

Obiect. Oh, but they call not on the Saints as Gods, but as Gods friends.

Anſw. Firſt, this is falſe: for by this inuocation they aſcribe vnto them omnipreſence, and omnipotency, and therefore they inuocate them as Gods. Secondly, Idolatrie is a ſpi-

a ſpirituall whoredome: now it will bee no good excuſe for a woman, to ſay, Shee is not ſo bad, ſhee yeelds not her body to her husbands enemies, but to his ſpeciall friends.

Aquinas ſtands much on one place to proue inuocation of Saints, and that is, *Iob* 5.1. *Call now if any will anſwere, and to which of the Saints wilt thou turne?* therefore, ſaith hee, wee may call vpon the Saints, and they will heare vs. *Obiect.*

A moſt ſilly argument: for, firſt, by Saints, *Eliphas* meaneth not Saints in heauen, but in earth. Secondly, by turning to them, he meanes not, that he ſhould doe it by inuocation, but by conſidering of former examples: and it is, as if he had ſaid, Giue me example of any Saint ſo puniſhed, as thou art, and not for ſinne: for that was the argument. Thirdly, ſuppoſe hee had wiſhed him to call vpon the Saints, yet it was the ſpeech of a man, ſubiect to error, and not of God; and if he exhorted *Iob* to Saint-worſhip, he was not to be obeyed. Fourthly, *Eliphas* in the eighth Verſe ſheweth, whom he ſhould go to for helpe, ſaying, *I would enquire of God, and turne my talke to God, namely, to pray vnto him, and repent before him, if I were as thou, in thy miſery.* *Anſw.*

The laſt obiection hath more wit then good matter. As, ſay they, We beleeue the communion of Saints, ſo wee muſt beleeue the communion of prayers: for this is the chiefeſt benefit and ſpeciall part of communitie. *Obiect.*

In the naturall body, common ſenſe is diſtinguiſhed from euery proper ſenſe: ſo is it in the myſticall body; the Saints that are abſent, helpe vs in common conſent of nature, but the preſent Saints, which are on earth, onely they helpe vs with the proper ſenſe of our miſery, which they know, and therefore lend vs helpe: in generall, they deſire our good, crying with a lowd voyce, and ſaying, *How long, Lord, holy and true, &c.* but in ſpeciall they know not our eſtate. Againe, there is a twofold communication; *Anſw.*

munication; one of perſon, in the ſame myſticall body; and ſo wee acknowledge wee are one with the Saints in heauen; the other of office and ſpeciall adminiſtration; and thus only the Saints on earth are in communion with vs; they in heauen cannot doe the ſame office for vs, as we can doe one for another.

Vſe 3. Thirdly, much leſſe can any godly man pray to dead things, to Images, ſtocks, and ſtones, to a piece of bread in the Maſſe, to Relikes as bones and rags, and much leſſe to the woodden Croſſe: all which directly ouerthrowes the horrible Idolatrie of the Church of Rome, whoſe Idols are aboue the Idols of the Gentiles, both in baſeneſſe and in multitude.

For the firſt: if the Heathens had worſhipped Mice, or Rats, or Frogs, yet they would haue ſcorned to worſhip rags and bones, and mouldy bread, and a rotten ſtick, or block, for the Croſſes Relike, and yet theſe the Papiſts doe inuocate. As for the number, *Auguſtine* notes, that the Heathen had three thouſand knowne gods, and in diuers places three hundred *Iupiters*, or chiefe gods: but the Papiſts haue multiplied three thouſand by thirty thouſand: euery Citie, nay not only euery City (for not according to the number of their Cities, but of their families, is the number of their gods:) euery houſe, nay, euery perſon hath his ſpeciall Angell to bee prayed vnto daily; euery ſtate, order, art, diſeaſe hath a ſpeciall Patrone and Phyſician to be inuocated. Euery Altar, euery conſecrated Hoſt receiued or boxed vp, is a God, new made by the Prieſt and Baker, and this muſt bee inuocated. Yea the holy beaſts in Popery haue their ſeuerall gods; the horſe hath *S. Loy* to pray vnto if he can, and the Pigs haue *S. Anthony*: the Sea hath her *Neptune* among the Heathens, the Woods their *Satyres*, the Waters their *Nymphs*, the Corne *Ceres*, the Wine *Bacchus*, and the very like heatheniſh ſuperſtition and idolatrie is in Popery. I will not ſpeake of the Prophets, Apoſtles, Mar-

Martyrs, Confessors, Virgins, Bishops, and Fathers, and a Legion of Legend-Saints canonized, and speciall prayer directed vnto them. Whence I conclude, that Religion to bee an heape of Idolatrie, and a sinke of damnable heresie.

Fourthly, we see by this doctrine, where to speede our selues in affliction, and whither to goe, namely, to God: for so did the Prophets, Apostles, Saints, and Christ on the Crosse, and we haue no example to the contrary. *Vse 4.*

Yea, but the worst will runne to God in trouble and danger, and seeke him diligently, *Hos.* 5.15. *Obiect.*

First, the wicked first try all meanes abroad, if they can haue any helpe and refuge. *Psal.* 4.6. Many say, *Who will shew vs any good?* if they can finde helpe there, that is their god for the present. *Answ.*

Secondly, if an vngodly man see no helpe there, his heart is downe, he must then to God, but he prayeth not; he only howles vpon the bed of his sorrow like a beast, through sense of paine.

Thirdly, in his shewes of prayer, hee seekes not God, but himselfe, not Gods fauour, but present ease.

Fourthly, the manner of his prayer is tumultuous, his desires are not distinct, his prayer not settled in his soule vpon true sense of his want, his voyce not tuned by the Spirit; his lips walke, but his heart mooues not; so hee babbleth wordes, he is soone wearie, he is in a businesse that hee is not vsed to, and at least hee holds not on till God answere him.

Fifthly, if he obtayne reliefe or release, he can impute it to second causes, and then he hath done with God till he need him againe. Thus he hath neither experience of Gods loue, nor increase of loue to God. Thus it is hard for him to pray in affliction, and he can neuer doe it well that is not a godly man, accustomed to prayer in his peace.

In

In a time when thou mayeſt be found.]

HEre is the fourth or laſt point in the godly mans practice, namely, the time when hee ſhall pray. The phraſe implyeth three things: firſt, that prayer is a ſeeking of God: for finding ſuppoſeth ſeeking. Secondly, that there is a time when God, though ſought, will not bee found. Thirdly, that there is a time, when the godly ſhall finde him.

Doct. Praier is a ſeeking of God.

For the firſt. Prayer is a ſeeking of God. *Iſa.* 55.6. *Seeke the Lord while he may be found. Call yee vpon him while he is neere:* The latter wordes expound the former. *Pſal.*34.4. *I ſought the Lord, and he heard me:* he ſaith not, I prayed and was heard, but, I ſought and was heard, becauſe his prayer was a ſeeking. 2.*Chron.*20. 3. When the good King *Iehoſhaphat* proclaymed faſting & prayer, he is ſaid to ſet himſelfe to *ſeeke the Lord.*

Queſt.

But God is euery-where preſent, and what neede wee ſeeke him? or, ſeeing hee is neuer abſent, how can hee bee found?

Anſw. God is ſought in his preſence not in his eſſence.

In God are two things to be conſidered: firſt, his Eſſence. Secondly, his Preſence. His Eſſence or Godhead, which is not farre from any of vs, *Act.*17. 27. wee neither ſeeke nor finde. But his Preſence, or, ſome comfortable ſigne of his preſence and grace, we are commanded to ſeeke, and to our comfort doe often finde: this is called in the Scripture the ſeeking of *the face of God*; the face is that, whereby a mans preſence is knowne; and whatſoeuer it is, wherein the Lord doth manifeſt his preſence, is called the face of God, ſee *Gen.*32.30.

Obiect.

Yea, but the Lord ſaid to MOSES, *No man can ſee my face and liue*, *Exod.*33.20.

Anſw.

The face of God is either *prima* or *ſecunda*, *præſentia Deitatis* or *habitationis*. Firſt, the firſt face of God is his diuine Eſſence, which is inuiſible, which no man euer ſaw or can ſee, both becauſe he is a Spirit and cannot be ſeene

of

of any mortall Creature; as alſo becauſe our weakeneſſe is ſuch, as the brightneſſe of ſuch Maieſtie would bring vs to nothing: for, if our eyes cannot, without the deſtruction of themſelues, behold the brightneſſe of the Sunne-beames, being a creature, how are we able to behold the infinite and ſurpaſſing brightneſſe of the Creator? Secondly, the ſecond face of God is his grace and fauour, called in *Exodus* the backe-parts of God, when God doth manifeſt his gracious Preſence, or ſome part of his glorie, in ſome ordinarie or extraordinarie reuelation of it. Of the former God ſpeaketh to *Moſes*, of the latter ſpeakes *Iaacob*; hee had ſeene God face to face, that is, more cleerely and manifeſtly then euer before, and therefore he called the place *Penuel*.

In the old Teſtament, the Arke of the couenant was called the face of God, and the ſeeking of ſpeciall teſtimonie of his preſence there, is called the ſeeking of his face, becauſe the Lord many wayes there gaue ſpeciall teſtimonies of his preſence, as

Firſt, by giuing Anſweres and Oracles from the Mercy-ſeat.

Secondly, by preſeruing it from the contempt of his Enemies, ſo as fiftie thouſand Bethſhemites were ſlaine for looking into it; nay, the Prieſts, the Sonnes of *Aaron*, might not ſee it, but onely the high Prieſt once a yeere.

Thirdly, by winning honour to it by diuers miracles, as, that before it the waters of Iordan were diuided, the walls of Iericho fell downe, and *Dagon* before it loſt his head and hands. And becauſe God was ſo ſpecially preſent there, the Iewes muſt in their prayers turne their faces towards the Arke, and towards Ieruſalem, as *Daniel* did being in Chaldæa. And that the Iewes might know where to finde God at all times, hee told them that hee would dwell in the Sanctuarie, and ſit betweene the Cherubins, *Exod.* 35.8.

Indeede

Queſt. Indeede the Iewes were encouraged hereby to ſeeke God, but what is that to vs? If wee had ſuch a ſet place, where GOD had tyed his preſence and reſidence, wee ſhould haue more comfort to ſeeke him, then now wee haue.

Anſw. Wee want not encouragement of ſeeking God, nor neede doubt of finding him, if wee take theſe grounds with vs:

1. Conditions in ſeeking God. Firſt, if wee ſeeke him in his owne houſe: for where ſhould a man be found but in his owne houſe? God had one ſtanding houſe in the Old Teſtament, not where his infinite eſſence, which the heauen of heauens was not able to containe, but where his Name and memoriall dwelt: but in the new he hath a number of houſes, and being omni-preſent, he will be found in them all: Firſt, the Church-aſſemblies, theſe be ſo many Bethels or houſes of God; there the Church ſought him, and found him, *Cant.* 6. 1. among the tents of Shepheards; and Chriſt was downe in the Garden, and among the beds of Spices, that is, the aſſemblies of the Saints, where graces grow vp as ſweet ſpices in a bed. Chriſt delights to walk in the midſt of the golden Candle-ſtickes; therefore in theſe houſes of Prayer ſeeke him by faithfull prayer, and thou ſhalt not miſſe him.

Secondly, euery Chriſtian Family is a houſe of God: where two or three conſent in any one thing in his name, Chriſt is in the midſt them. *Adams* Family, where God was worſhipped and ſacrifices offered, was Gods face; whence *Cain* complaines he was caſt out. And the Apoſtle ſaluteth priuate Chriſtians with the Church in their houſes. Therefore make thy houſe Gods houſe, by ſetting vp his worſhip therein, and thou ſhalt haue him neere thee with all ſweet fellowſhip and fulneſſe of bleſſednesſe.

Thirdly, euery Chriſtian ſoule is a temple of GOD. 2. Cor. 6. 16. *Yee are the Temples of the liuing God*: as God

God hath ſaid, I will dwell among them, and walk there. Then make thy heart his Temple, and, if thou wouldſt finde him, ſeeke him there, thou ſhalt finde him no where elſe, or ſooner then there. Adore him in thy ſoule, and worſhip him in his holy Temple, offer vpon the Altar a pure heart thy ſacrifice, euen the ſweet incenſe of prayer. Let the candle of thy faith euer burne before God, let the Arke of thy ſoule keepe the tables of Gods commandements, and keepe within thy heart that pot of Manna, euen Chriſt, the bread of life. By this meanes thy ſoule is Gods Temple, where he will be found as a man is in his owne houſe.

Secondly, as we muſt ſeeke him in his owne houſe, ſo by his owne light and meanes, and this is two-fold: Firſt, the Word of God in Precepts and Promiſes; this is a lanthorne to our feete, and a light to our pathes, by which God may be diſcerned, whom the darkneſſe of the world cannot comprehend. Secondly, ſuch ſignes of his preſence as he hath made choice of to reueale his grace in. In the Old Teſtament beleeuers muſt ſeeke him in ſacrifices and ceremonies, and therein hee gaue them gracious anſweres: the ſacrifices were partly hilaſticall or expiatorie, and partly Euchariſticall or gratulatory; the ceremonies were all typicall, and pointed at Chriſt and the good things to come in him. So in the New Teſtament God hath appointed viſible ſignes annexed to his Word, as the publique ſeruice of him in Spirit & trueth, the offering vp of our ſacrifices of prayer and praiſe, and frequenting of the holy ſacraments or ceremonies; in all which he will be ſought, & out of theſe wil not be found. God cannot bee ſeene or found but by his owne light, and therefore hee that muſt ſeeke him, muſt haue the light of vnderſtanding: *Pſal.* 14.2. *The Lord looked downe, to ſee if any would vnderſtand and ſeeke after God.* 2.

Thirdly, we ſhall finde God, if we ſeek him, not by the eyes of ſenſe and nature, but of faith and obedience. 3.

God

God being of a ſpirituall nature, cannot bee ſeene with the eye of fleſh, which ſeeth nothing but that which is materiall, viſible, finite, and circumſcriptible as GOD is not. Nay, if the ſoule of man a finite ſpirit cannot bee ſeene with the bodily eye, much leſſe the God of ſpirits, who is infinite and of ſuch puritie, as the Angels are not able to behold.

Neither are wee able to ſee God, or finde him by the eye of our minde, as being corrupted with ſinne: nay, neither can ſeeke him more then the Gentiles, of whom it is ſaid, that *the Lord was found of them that ſought him not*, Iſai. 65. 1. For till the ſound of the Goſpell was carried among the Gentiles, and Chriſt was proclaimed the Sauiour and Meſsias, inuiting them to ſaluation, they neuer asked after Chriſt, but had their mindes darkned, alienated from the life of God, by the ignorance that is in them, *Epheſ.* 2. 3. A dead man cannot ſeeke the things of this world; the loſt groat could not thinke of her that loſt it; no more can a man ſeeke God before his conuerſion; it muſt bee an eye of grace enlightned and cleared by God, that can ſeeke him.

Obiect. *Seeke and ye ſhall finde*, Mat. 7.7. and, Whoſoeuer ſeeke, finde.

Anſw. Chriſt ſpeakes thus to his Diſciples, and the promiſe is not made to the ſeeking, but to the ſeeker, being a beleeuer & in Chriſt: So as the meaning is this: Whoſoeuer haue beene firſt ſought of God and found of him, ſhall ſeeke and finde him: elſe *Ioh.* 6. 44. *No man comes vnto me, vnleſſe the Father draw him.*

4. Fourthly, we ſhall ſeeke aright, if wee ſeeke God in Gods manner, and that is in foure things. Firſt, if we ſeek him in *ſinceritie* of Spirit, as *Epheſ.* 6. 18. praying *in the Spirit*, as knowing that we are to deale with God who is a Spirit: and in ſinceritie, becauſe he is a God that loueth trueth in the inward parts: This condemnes hypocriticall ſeeking, which is but deceitfull. Ier. 29. 13. *Yee ſhall*

ſeeke

seeke me, and finde me, because yee shall seeke me with all your heart. Secondly, in *feruency*: men are commanded to seek for wisedome as for gold & treasures; how eagerly & instantly do men seek after gold and earthly things? why, no labour can beate them from their desires: How much more carefully ought they to seek after spirituall graces, and most of all after God himselfe? Thirdly, in season, *timely*, as *Psal.* 63. 2. *Early in the morning will I seek thee*; that is, euery morning the beginning of my worke shall be to looke towards thee, I will begin my duties in faithfull inuocating thy help and aide. Fourthly, in *his Sonne*: seeke him in Christ the onely Mediator; For none can come to the Father but by the Sonne.

Fiftly, we shall seeke aright and with comfort, if we seeke him in the right ends, namely, for himselfe; not as the Iewes who followed Christ for bread and the belly; not to gaine the world by him, but to gaine himselfe and his fauour, which is better then life; Yea to obtaine this, be content to seeke him with the losse of all, as the Disciples and Martyrs did. And then wee seeke himselfe for himselfe, when wee seeke his glory in euery thing, although to our owne shame and confusion. 5.

Is this so? Doe the godly seeke God in prayer? Then it followes that a godly heart findes a want of God: For seeking is of a thing that we want & fain would haue, Ps. 143. 6. *My soule desireth after thee, as the thirstie lands*: and the reason is, because he knoweth he hath lost God; For, what need he seek that he hath not lost? First, in the corruption of his nature he hath lost the cõfortable presence of God, which in our innocencie wee enioyed, by losing our selues, we lost God. Secondly, in the dayly admissions and commissions of sinne after grace receiued, we lose his sight & presence: For our sinnes separate betweene God & vs, as a cloud betweene the brightnesse of the Sun and vs. Thirdly, a godly man sees the want of God, because hee knowes in some sort the worth of GOD, without *Vse* 1.

whom the soule is dead, grace lost, the conscience in torment, and heauen turned into hell, both here, and hereafter. The world were not so miserable without a sunne, nor the body without breath, as the soule without God, the Sun of his Church, and the soule of the soule of euery beleeuer.

Fourthly, the godly hauing receiued a taste of Gods sweetnesse in Christ, and his graces, still seeke him for more; the more they drinke, the more they thirst; as *Moses*, the more familiar he was with God, the more hee desires to see of Gods glory: and here is no sacietie in this life, but the more a man hath, the more he wanteth and seeth his wants. But

Fiftly, if God depart in displeasure, and leaue a sense of wrath in the soule for sinne, then the soule findes such want, as it cannot sustaine it selfe without him, euen *Pharaoh* will seeke God in trouble, and hypocrites in affliction will seeke him diligently, in hypocrisie. How much more will the godly heart aboue all desires, seeke his fauour, and one cheerefull countenance from him? Of this want and this seeking our Text speaketh.

Numbers of men neuer finde any want of God, they finde the want of health and wealth, of friends and meanes: many say, Who will shew vs any good? and a great sort seeke corne, and wine, and oyle; but a few say, Lord lift vp thy countenance vpon vs.

Obiect. God forbid we should feele no want of God.

Answ. The carnall man cannot feele the want of Gods familiar presence, because hee contents himselfe with the comfort of his creatures, and therefore he cannot seeke God to finde him. A man that seekes a lost iewell, lookes still to see that, for other things comming in his way hee sees not them, but passeth sleightly ouer them, hee seekes not them; so hee that seekes GOD, makes inquisition onely for himselfe, no other thing contents him but himselfe, no other thing takes vp his minde, and

and therefore the worldling indeede wants not God nor seekes him.

Secondly, if the godly man seeke God in prayer, then he frequents the places where God hath promised to bee found: Hee hath pleased to tye himselfe to the assemblies of the Saints, that there those, that would meet with him, might be sure to finde him. Graceless men therefore are they, that turne their backes vpon God, that leaue the Church and assemblies, that take their horse and trauell about worldly businesses on the Sabboth day, with pretence that they can pray as well in the way, and serue God on horseback as well as the best: But they are deluded by the Deuill whom they serue, they haue no God but their belly and their wealth. And is it not a strange enchantment, that while a man runnes from God, from his presence and assemblies, yet hee should thinke to meete with him and finde him? And so he shall, hee will at last meete with thee, and finde thee out in thy hypocrisie; and if his patience let thee goe on, waiting for amendment, remember that he is fetching a stroke, which, the higher it is lifted, the heauier it will fall. Be warned by others example. *Vse 2.*

A certaine Noble man for hunting vsually on the Lords day, had a child borne with the head of a dogge, that seeing he preferred his dogges before the seruice of God, he might haue one of his owne getting to make much of, Theatr. Histor.

Also a Flaxe-woman at Kimstat in France, dressing her Flaxe commonly on the Sabboth, for meere couetousnesse and eager greedinesse vpon the world, after two faire admonitions on two Sabboths together by fire, was the third day burnt with her Flaxe and two children. A warning for women, who on the Lords day minde their Brewing, Baking, Buckes-driuing, &c. and will not be reclaimed.

A certaine man working hard at harueſt on the Sab-

both, in the meane time a fire kindled in his barne, and consumed all: according to the word of the Lord: *Ier.* 17.27.

At Paris garden, at a Beare-bayting, *anno* 1583. eight persons were slaine, many hurt, and all affrighted by the sudden breaking of the scaffold. Thus God hath waies enow to finde out prophane persons: thou canst not runne from God, but thou shalt know how farre thou art gone from him, and thou that carest not to find him, shalt be sure he will find thee in iudgement; and if thou growest rich by breaking Gods holy Sabbath, the Lord sends leanneſse into thy soule, and the rust of thy money shall crie out against thee one day, Oh this is the money, which I haue got by breaking the Sabbath. The like may be said of them, that banish Gods worship and godly speech from their houses and tables, Oh, they will haue no such salt at their bankets, such words are neuer seasonable, whereas they ought rather to bring in goodneſse into their families, then nip it in the head, and cast the Arke out of their houses.

So much of the first doctrine: the second followes, and is this.

Doct. 2. There is a time wen God will not be found, although he be sought.

There is a time, when God will not be found, though he be sought. And this is true both in the wicked and the godly: first, the wicked still pray in a time of not finding God; if they seeke, they neuer finde, as *Luk.* 13.24. *Many shall seeke to enter, but shall not be able.* Iames 4.5. *Yea aske and haue not, because ye aske amisse*; now the wicked alwaies aske amisse. *Iohn* 9. The poore blinde man concluded against al the Scribes and Pharises, *that Christ was a good man and righteous, because God heard him.*

Reasons.

First, because the promise of hearing prayer is not made to the prayer it selfe, but to the person praying, and not vnto him farther, then he is inuested with Christs righteousneſse, in whom he and his prayer is accepted.

Secondly, God wil not be found, when he is not sought in

in truth of heart, which can be found no where, but in a conuerted person; for then he is truly sought, when the heart bringeth these things: first, an earnest desire of reconciliation: for no sacrifice is acceptable, but from a contrite heart. Secondly, a speciall word and promise. *Aske what is agreeable to his will, and you shall obtaine it*, 1. *Iohn* 5.14. Thirdly, a speciall faith in the promise, which is necessarie to a true seeker, *Iames* 1.6. *Let him aske in faith.* And *Mark.* 11.24. *If yee beleeue, yee shall haue what yee aske.* Fourthly, it brings the exercises of pietie and mercy, a putting off of the old man, and a putting on of the new: *Isai.* 1. *Wash and cleanse you, and then come and seeke me.* These conditions a wicked man cannot performe in seeking, and therefore he findes not.

Thirdly, the wicked seeke not commonly, till the time of finding be past, they seeke too late; so did the foolish Virgins, it was too late when the gate was shut, it was too late, for *Pharaoh* in the sea, it was too late for *Esau* to seeke repentance, and the blessing with teares, hee prophanely reiected it, while it was in his power. While they haue light, commonly they spurne at it, and while the day lasteth, are idle; they neuer seeke God, till they must needes; and therefore when the night comes, they cannot worke or helpe themselues.

When God is found.

Fourthly, if we consider what the finding of God is, we shall see they cannot finde him. Then God is found, first, when according to the prayer of faith, he visiteth vs in mercy. Secondly, when by some signe of his mercy, hee testifieth a fatherly care and loue ouer vs. Thirdly, when he vouchsafeth not a generall, but a speciall and gracious presence with vs: Thus *Hos.* 10.12. the Church seeketh God till she finde him: But how is this finding expreſt? thus: *till he comes, and raines downe righteousnesse vpon vs*: that is, when by the power and dew of his Spirit our hearts, otherwise like a drie and barren ground, are watered, so as his Word may bring vp in vs blessed fruites of

righteousnesse, acceptable to God. But no wicked man hath any testimonie of Gods care ouer him as his Father, but onely as a Lord, neither enioyeth he more then a generall presence, not the presence of any speciall loue.

Obiect. *Ahab* praying in hypocrisie, was heard in mercy, and his prayer obtained a remoouall of the euill threatned: 1. *King.* 21.29.

Answ. Gods mercie is twofold: first, temporall; secondly, spirituall. God often giues to hypocrites to be heard in temporall mercies, as here an externall humilitie is recompensed with an externall benefit, a temporall repentance, with a temporall deliuerance: but for any spirituall deliuerance from the guilt and bonds of his sinne, or any spirituall blessing concerning saluation in Christ, to come from God as a father, this *Ahab* did neither seeke, nor could finde.

Secondly, in temporall things, the wicked are not heard in mercy so much as in iustice; not in loue, but in anger and wrath. Thus the Israelites asked Quailes, and had them: but, *While the meate was in their mouthes, the wrath of God was vpon them, Psalm.* 78.30. The same people asked a King, and, *he gaue them one in wrath*, as himselfe said afterwards. It is not alwaies a mercie, that God grants a request: for then the Lord had shewed mercy to the deuill, to whom none belongs, when hee granted him his request against *Iob* and the Swine, whereas he did it for to bee a meanes of his owne shame and iudgement.

Secondly, the godly also seeke sometimes, when God will not be found: but this must be vnderstood with two cautions: First, for the present he will not be found, as *Cant.* 3.2,4. the Church sought Christ, whom her soule loued, *but found him not*; shee went a little farther, and found him. How strange did Christ shew himselfe to the woman of Canaan? what grim countenance and contempt shewed he by his silence, not vouchsafing to speak

to

to her? and when hee ſpoke, what rough and churliſh words gaue he to a woman in that diſtreſſe, calling her a Dogge? and yet in two or three words more ſhee heard from him, *Be it vnto thee euen as thou wilt.*

Secondly, in their ſenſe God will not be found, though indeede he neuer ſends away emptie the prayer of faith: for though hee obſcures his face, as the Church complaines, and couers himſelfe with a cloud, that our prayers cannot come vnto him, yet the very ſuſtaining of vs in ſeeking to him argues his preſence. When the prodigall ſonne was but reſoluing to goe to his father, the father went out to meete him with compaſſion and loue, while he was yet a farre off, and had no ſenſe of it. Thus *Dauid* often complaines, *Will the Lord abſent himſelfe for euer? hath he forgotten to be mercifull? and will he be neuer more intreated? Why art thou ſo farre from the words of my complaint? thou makeſt as if thou heardeſt not.*

Why the godly themſelues alwaies find not God.

And what be the reaſons that the godly finde not the Lord alwaies? firſt, the Lord will not bee found of the godly, to chaſten and correct them for their ſinnes. Why cannot the Church finde Chriſt, ſeeking him ſo earneſtly, *Cant.* 3.1? becauſe ſhe will ſeeke him in her bed, and prouide for her owne eaſe, and is loth to riſe out of her bed; ſometimes in the Streets, where ſhee liſt, and not where ſhe ſhould; ſometimes ſhe is heauie to go to the tents of ſhepheards, or the Temple; ſometime ſhee hath reiected him, when he offered himſelfe kindly, *Cant.* 5.3,6. ſhe wil not receiue him at the threſhold; and therefore ſhe muſt trudge vp and downe after him, and he will be farre from her finding.

Secondly, the Lord will not be found of a long time, that the continuance of their trouble, might let euen his owne children ſee the greatneſſe of their ſinnes, which haue plunged them ſo farre into Gods diſpleaſure, as now he will not be intreated. For if our corrections were alwaies light and ſhort, we would not conceiue ſufficient-

ly the weight of our sinnes. And this dealing of God, though it may a while dismay his children, yet is good for them, that they may throughly feele their sinne, and, being bitten with it, might both seriously humble themselues for the present, and beware of it for time to come.

Thirdly, God will not alway be found, oftentimes to trie their faith, hope, patience, and obedience. *Abraham* must not find God retrayting his heauie commandement till the third day, till hee was on the Mount, and had bound *Isaac* to the wood. *Iob* was tried to the vttermost, before he could find God taking his part, and so became a mirror of patience. The Canaanitish woman was held off so long, that her faith might bee a shame to all the Iewes, she being a Gentile: and therefore Christ said, *O woman, great is thy faith.*

Fourthly, euen the repentance of the godly, in respect of outward afflictions may come too late, and God will not be found. For though hee will not take his louing kindnesse from them, yet, if they be stubberne in sinne, he will visit them with the rods of men. If the decree bee once gone forth, they shall frustrate many meanes, and he will not repent nor spare, nor bee intreated: *Ezech.* 24.13,14. *Thou remainest in thy filthinesse and wickednes; because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee, &c. Moses* (no question) repented of the sinne, in that hee glorified not God at the waters of strife, yet in regard of the temporall correction, it came too late, he must not goe into Canaan. Notwithstanding all *Dauids* repentance and praying, the childe of adulterie must die, because, if once God passe sentence, it may not be called backe. Therefore, *Search, O search your selues, O people, not worthy to be loued, before the decree come forth*: *Zeph.* 2.1,2.

Fifthly, the Lord will not be found often for a time to the sense of his children, to whet vp their desires after him;

him; both to make them long after him in his longer absence, and alſo to make more account of his preſence; as the Mother ſtands behinde a doore, and lets the Childe cry after her, it ſees it owne weakeneſſe and gets a knock and thereby perceiues the need of her. Further, we enioy no good thing, as health, wealth, or libertie, but the harder it is come by, the more it is ſet by, and whatſoeuer lightly comes, lightly goes; a diſeaſe eaſily cured is eaſily incurred, and not ſo carefully preuented. *Cant.*3.3. When the Spouſe had ſought Chriſt here and there, and could no where finde him, at length finding him, ſhee tooke faſt hold on him, and would not let him goe.

Sixtly, God will not alway be found, that wee might herein ſee a reſemblance of that eternall diſpleaſure of God, againſt impenitent ſinners, when as thoſe that ſeeke after the Lord with true repentance, ſtick in their trouble and cannot eaſily get diſcharge. This vſe *Peter* maketh, 1.*Epiſt.*4.17. *If iudgement begin at the houſe of God, what ſhall be the end of thoſe that obey not the Goſpell? and if the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſinner appeare?*

Queſt. But to whom then is that promiſe made, *Matth.*7.7. *Seeke and yee ſhall finde*; if the godly ſeeke and find not?

Anſw. To the godly: but firſt, all ſuch promiſes goe with exception of the Croſſe, for tryall and correction.

Gods delayes to be diſtinguiſhed from denyalls. Secondly, we muſt diſtinguiſh between Gods delayes and denyalls; he giues not that we aske for the preſent, but giues it after when we are fitter to receiue it, and the giuing will make more to his glory and our comfort. *Abraham*, *Zachary*, *Annah*, prayed, no doubt, for children in their yong dayes, but were not heard till they were ſtricken in yeeres, whereby God had more glory, and themſelues more exerciſe, experience, and comfort.

Thirdly, God is found often in another kinde, better for vs, when we thinke he will not be found, as in *Paul*, Hee prayed God to remoue the pricke of the fleſh, but God

God would not be found in that, yet he was in ſupplying ſufficient grace. Chriſt himſelfe praied that the cup might paſſe from him; his Father was not found in that particular, but hee was found in paſſing him well through it, which was far better. So if God giue not the particular we aske, but ſome thing better then it for it, as patience, exerciſe, and increaſe of grace, and ſtrength that holds the heart in faithfull expectance, who can denie but that he is found? and ſometimes God giues more then our requeſt, and is this a denyall? A poore man askes a penny, we giue him a ſhilling; is this to denie his requeſt?

Fourthly, the godly in ſeeking are tyed to ſome conditions, of which if they faile, let them blame their owne vnfaithfulneſſe, and not the faithfulneſſe of God who cannot denie them, as

Firſt, if they ſeeke not according to his Will, or as his Word alloweth, but as *Zebede's* Sonnes, they know not what they aske; they muſt haue, not what is good for them, but what ſeemeth good to them: this was *Moſes* his fault, ſee *Deut.* 3. 25, 26.

Secondly, if they aske without faith, in wauering and doubting of Gods hearing or anſwere.

Thirdly, if they aske without patient wayting the Lords leiſure, making more haſte then good ſpeed, preſcribing the manner and time of hearing, which ſinne was noted in the Iſraelites, *Pſal.* 78. 41. they limited or ſtinted the holy one of Iſrael: here it is iuſt that the Lord is not found of his owne ſeruants: But keepe the conditions of ſeeking, and in ſome of theſe wayes the promiſe is true, *Seeke and yee ſhall finde.*

Vſe 1. Well, if there be a time, when God will not be found, then muſt the godly hence learne rightly to conceiue of Gods not hearing their prayer: for it proueth not, that either they are out of Gods fauour and loue, as haſtie perſons are ready to gather and conclude againſt themſelues. The Lord regards them not, oh hee hath broken the

the bottle of their teares, and they are none of his children; or that the Lord grudgeth their good or is loth to afford it them; or to discourage them, to the breaking off of their prayers; or God hath forgotten his promise: But it serues to teach them to turne against their sinnes, which hide good things from them, and to ioyne watching against euill, with wishing and prayer for good. Secondly, the longer our prayers are put off, enter we into a more serious examination, & seuere proceeding against our sinnes. Thirdly, say thus with thy selfe, The Lord now tries my faith, patience, loue, hope, and perseuerance: I must not limit him as the Bethulians did, or send for him in post-hast, but wait his leisure; though the vision stay, & be yet appointed for a time, yet at length it shal speake and not lye, *Hab.* 2. 3. And, were it fit for a subiect by poste to send for the King? Fourthly, it may bee, I know not well what I aske, and the Lord knowes to giue mee better or aboue that I aske: If it bee a good thing, perhaps it is not good for me, or not yet. I must be kept humble still with a pricke in the flesh, to let out my winde of vaine-glory. What? haue I a promise for that I pray for? else I offer strange fire. And is not this promise conditionall? let me perwse it and so pray. Fiftly, doubtlesse the thing I aske is worth more prayer and more labour, and I vnder-value it: God by this delay would make mee know the worth of it by hard obtayning, and learne to vse it well when I haue it, that I may not forfeit it: great things must bee sought with great affection. Sixtly I must know, my prayer is a seed-time, it is sowne in heauen, and cast into the bosome of God, and, as we cannot sow and reape presently, but the husband-man waits patiently a whole winter, so must I wait the comming vp of my prayers: for certainely, if the prayer of faith presently returne vs not some good, it layes vp good in store for vs, to enioy afterward. And if God intend my bettring by present denial of my prayer, so must I.

Peccato grauescit oratio.

Se-

Vse 2. Secondly, the godly must learne hence to pray for their prayers, seeing it is so hard for them to pray well, to the end that they may finde entrance to God, and acceptation before him. Thou that hast not found God vpon thy prayer, tell me, Hast thou prayed, that God would heare thee therein, and direct thee to pray aright? Know this for certaine, Thou must sanctifie all things, euen the word and prayer, by the word and prayer. Take vp *Dauids* practice. *Psal.*119.169,170. *Let my complaint come before thee, O Lord, and giue me vnderstanding according to thy Word. Let my supplication come before thee, and deliuer me according to thy promise.* Or else thou mayest pray in a time of not finding.

Vse 3. Thirdly, the wicked may here see, what a great plague is vpon them, seeing God reiecteth their prayers, and turnes them to sinne.

First, the soule of a naturall man is dead to God, and a dead man, we know, vtters no voyce.

Secondly, seeing we liue at Gods allowance and liberalitie, and hee giues not till wee seeke, how poore and miserable must they bee, that can not seeke him to obtayne?

Thirdly, the strength of a Christian is in his prayer, as *Sampsons* strength was in his haire; if this bee taken away, he is a prey for all the spirituall Philistims.

Fourthly, it was the curse of *Moab* to pray and not preuaile, and it was the comfortlesse case of *Saul* in his need, not to be answered.

Obiect. But God will not deale so roughly with his Creatures as you talke of; why, he is gracious and ready to heare.

Answ. We acknowledge these attributes of God; but what is that to thee that art a Moabite, and out of the couenant; what will Gods mercy profit thee, that lyest in sin vnrepented? Mercy belongs onely to the vessels of mercy. What good can a conditionall promise doe him, that no way performes the condition? promises of mercy belong

belong onely to thoſe that keepe the condition of beleeuing.

There is yet a third doctrine to bee conſidered, and that is this:

There is a time wherein God will be graciouſly found of euery godly man, if he ſeeke him. Matth. 7. 7. *Seeke and yee ſhall finde:* this is a generall promiſe, made to all the followers of Chriſt: and, *Whoſoeuer ſeeketh, findeth.* Ier. 29. 11, 12. There is a promiſe, that Gods people ſhall cry vnto him, and he will heare them; they ſhall *ſeeke him, and finde him*, becauſe they ſhall ſeeke him with their whole heart. *Iſa.* 65. 24. *Before they call I will anſwere, and while they ſpeake I will heare.* Pſal 9. 18. *The poore ſhall not alway bee forgotten, the hope of the afflicted ſhall not periſh for euer.*

Doct. 3. There is a time wherein God will be found of euery godly man, ſeeking him.

Firſt, Gods nature is to tender the miſerie of the afflicted and diſtreſſed, wherein hee cannot denie himſelfe. *Pſal.* 12. 5. *Now for the oppreſſion of the needy, and for the ſighes of the poore, I will vp, ſaith the Lord, and ſet him at libertie.* Exod. 3. 7. *I haue ſurely ſeene the affliction of my people, and heard their cry, becauſe of their taske-maſters: for I know their ſorrowes, and now am come downe to deliuer them:* this is Gods philanthropie and louing affection to mankinde, to put forth thoughts of peace towards them.

Reaſon 1.

Secondly, if God ſhould not take one time or other to anſwere his children, he ſhould not bee as good as his promiſe, *Call vpon me in the day of thy trouble, and I will heare thee.* Hee ſhould reiect prayer preferred according to his will, and in the name of Chriſt, and the voyce of his owne Spirit, yea, the prayer of faith, tending to his glory and the ſaluation of his people, which hee cannot dee and continue faithfull.

2.

Thirdly, he ſets out a time of finding in reſpect of his owne glory, ſundry wayes: firſt, by being found of his people, he procures praiſe and abundant thankeſgiuing, as *Pſal.* 22. 24, 26. *He hath not deſpiſed the poore, nor hid his*

3.

his face from him: my praiſe ſhall be of thee in the great Congregation. The poore ſhall eate and bee ſatisfied, they that ſeeke after the Lord, ſhall praiſe him: ſee *Pſal.* 79. 13. and *Iſa.* 38. 19. *The Fathers to the Children ſhall declare thy praiſe.* Yea, the Lord challengeth this as a chiefe part of his glorie, *Iſa.*42. 7, 8. Secondly, by being found of his people, hee magnifies his owne name in the midſt of his enemies; for they brag and exalt themſelues, when they can tread vpon the necks of the godly. Now, leſt they ſhould ſay, We haue preuailed, and, Where is now their God? He ſteps in and findes a time to heare their weake prayers. *Pſal.*106.8. *He ſaued them* (the Iſraelites purſued by *Pharaoh* in the red Sea) *for his names ſake*; according to the prayer of the Church, *Not vnto vs, Lord, not vnto vs, but to thy name be the praiſe, Pſal.*115.1.

4. Fourthly, God will in time bee found of euery godly man, often becauſe of the malice of the wicked, when it is come to the height. The Iſraelites had often prayed, and groned vnder their afflictions in Egypt in the foure hundred yeeres, but, becauſe the ſinnes of the Amorites and Canaanites were not full and ripe, they found not God in all that time; but when they were full, they were deliuered.

5. Fifthly, God ſets out a time of finding in reſpect of the godly themſelues: firſt, to prouoke them to loue the Lord, who giueth and forgiueth much: as *Pſal.*116.1. *I loue the Lord, becauſe he hath heard my prayer.* Secondly, to encourage them in prayer and in the courſe of inuocating him, wherein they finde God ſo good; yea, to bee inſtant, and preſſe in vpon him: *Pſal.*116. 2. *Becauſe hee hath heard me in my dayes, I will call vpon him.* This the Prophet expreſſeth, *Pſal.*65. 2. *All fleſh ſhall reſort to thee a God hearing prayer*, or, Becauſe thou heareſt prayer, all fleſh ſhall reſort vnto thee.

Obiect. Yea, but God hath denyed to heare the prayers of his children, they haue ſought and neuer found, as *Moſes* and *Paul.* Firſt,

First, we may pray for temporall things, we must know that al the promises for them are made with a condition, If God see it good for vs : in such things a godly man may pray all his life time, and not finde, because GOD sees it better for him to be without them, and to lye vnder the crosse. *Answ.* 1.

Secondly, we must distinguish betweene delayes and denials, as we haue seene. 2.

Thirdly, the godly haue many speciall graces, but it is Gods wisedome to leaue them in some want, to know some pricke of the flesh, as *Paul* did, lest they should be puffed vp, being taken vp into such an heauenly condition. 3.

Fourthly, God heares his children in a better kinde, as we haue shewed. 4.

Fiftly, the godly are tyed to conditions, which are often broken. 5.

Sixtly, it may be thy prayer is heard, but the answere is not yet come to thy heart, the sense of graunt is not yet brought to thee, and there must goe some time betweene seeking & finding : so the Angell said to *Daniel*, *chap.9.* 22.23. From the first day that thou didst set thy heart to seeke the Lord and humble thy selfe, thy words are heard, and now I am come to tell thee. 6.

If the godly seeke sometimes in a time of finding, then we must learne to iudge wisely of the poore and afflicted in spirit, not to triumph ouer them as *Danids* enemies did ouer him : Oh, God hath forsaken him ; or as *Iobs* friends did, All that he was, at best hee was but an hypocrite. Oh, saith the world, this is not the child of God: Why? because the Diuell hath a little power ouer him, and God is gone. A false conceit : For, first, though he be not heard presently, yet hee shall be heard hereafter; there is a time when he shall finde God. Secondly, God is delighted in an humble spirit, and a broken heart. Thirdly, he is the God of the abiect ; his promise is, that such *Vse* 1.

ſuch as mourne in Sion, ſhal be deliuered and haue beautie for aſhes. Fourthly, after this rate we ſhall condemne the greateſt lights of Gods Church; *Paul* and the other Apoſtles were in a thouſand dangers, within and without, aſſaulted on euery ſide, yet as deare to God as euer they were: and it was a Iewiſh ſcoffe againſt Chriſt, Let God deliuer him now if he will haue him.

Let vs rather conſider our owne caſe what it may bee, and bee charitably affected to them in diſtreſſe, as wee would haue others affected towards vs in the ſame caſe, knowing, that that which befals one man, may befall any man.

Vſe 2. Secondly, if there be a time of finding, let vs take heed of being Lyons in our owne houſes, tearing our ſoules with diffidence and deſpaire, as if the Lord were cleane gone for euer, and would neuer returne, and as though there were no time of finding.

Obiect. Alas! I am then no godly man: for I haue prayed long, and God will not bee found; muſt I not feare my eſtate?

Anſw. Yes, feare and doubt in the godly, make their ſaluation more ſure in the end, becauſe it ſends them to the meanes of comfort: and by this thou mayeſt trie thy feare, and diſtinguiſh it from al vngodly feares & doubts, which vaniſh away without any ſuch vſe.

Obiect. But I am vnworthy to finde God, who haue incenſed his wrath, like an vnkinde and vnthankefull wretch, and that euery day.

Anſw. A falſe ground of a falſe enemie: all thy worthineſſe is the ſenſe of vnworthineſſe, and an apprehenſion of Chriſts worthineſſe: What worthineſſe was in Iſrael, when the Lord couered her with his skirt, and ſhee became his? Did ſhee not wallow in her blood and filthineſſe? And is not God the ſame, promiſing and performing mercie to them that confeſſe their ſinnes and forſake them?

Oh,

Oh, but my ſinnes haue abounded, and haue ſo ſeparated betweene God and mee, that I doubt I ſhall neuer finde him. *Obiect.*

Not ſo: For where ſinne hath abounded, grace hath abounded much more; and in the forgiueneſſe of many ſinnes, God ſhall haue honour of much mercy and loue from the ſinner in greater meaſure. And if hee delighted in the death of a ſinner, or tooke pleaſure in the death of him that dyes, any one ſin would furniſh him with matter of reuenge enough; but he is much in pardoning and delights therein. The Apoſtle *Paul* ſaith, *I was a perſecutor, an oppreſſor, a blaſphemer, &c. yet God had mercie on me, to be an enſample in time to come to all that ſhould beleeue in Chriſt Ieſus.* *Anſw.*

Alas! he ſinned of ignorance, but I of knowledge againſt the light of my minde, the voice of God, the motions of his Spirit, the cryes of my owne conſcience, and haue ſo quenched and grieued the Spirit, that hee will come no more; I may not look to finde God as *Paul* did. *Obiect.*

Tell mee when *Iohn* ſaid, *The blood of Ieſus Chriſt his Son cleanſeth vs from all ſinne*, 1. Epiſt. 1.7. doth he meane onely ſinnes of ignorance? No verily: and if GOD haue made no diſtinction of ſmall & great ſinnes, ſinnes of knowledge and of ignorance, of weakneſſe and of preſumption, you may iuſtly and muſt defie a diſtinguiſhing deuill. *Anſw.*

Thirdly, the godly muſt bee incouraged by this doctrine, to ſeek the Lord in a time when he may be found. *Vſe 3.*

Oh that I knew that time! when is it? *Queſt.*

Firſt, one time of finding is, when a man hath beene truely humbled and toucht for his ſinne: Of this time our Prophet ſpeakes in the Text: after humiliation *Dauid* found God, and teacheth that euery godly man ſhall then find him. It is the troubled ſpirit that God reſpects, and at whom elſe doth the Lord looke? *Iſai. 66. 2.* CHRIST came not to the righteous (in their owne *Anſw.* Certain times when God will be found.

conceit:) but to call laden and humble ſinners.

Secondly, another time of finding God is, when all good meanes and care haue been vſed to finde him. God will not be found at firſt, becauſe he will try the diligence of his ſeruants, in which hee ſees the price they ſet vpon him, and the thing asked. The Spouſe in her bed cannot finde Chriſt; but, if ſhe get out, and vſe all good meanes, enquiring and ſeeking after him, at laſt hee is found: and a godly heart cannot but thinke that the comforts Chriſt brings with him, are worth all his paines and labour. And it will manifeſt our care, if wee ſeeke him: Firſt, early, as Prou. 8. 17. *I loue them that loue mee, and thoſe that ſeeke mee early, ſhall finde mee.* Secondly, if we ſeeke him with all our heart, as Deut. 4. 29. *Thou ſhalt find him, if thou ſeeke him with all thy heart, and all thy ſoule.* Thirdly, in perſeuerance, not by ſtarts and fits, as the careleſſe and temporizers, but as the Church that neuer reſts till ſhe finde him.

Thirdly, another time of finding God, is the godly mans extremitie, and vrgent neceſsitie; for that is Gods opportunitie. The Lord will be a refuge for the poore, a refuge in due time, euen in affliction, (when hee hath no refuge elſewhere;) *Pſal.* 9. 9. and Pſa. 10. 1. *Why hideſt thou thy ſelfe, O Lord, in due time, euen in affliction?* Deut. 4. 29, 30. *When thou art in tribulation, and all theſe things are come vpon thee, at the length, if thou returne to the Lord, he wil not forſake thee.* When *Ionas* was wrapt with waues and weedes in the bottome of the Sea, hee cryed, and God ſpake to the fiſh to ſet him on land. *Danid* called out of the deepe, and God heard him. *Moſes* cryed at the Red Sea, and then God was found. Chriſt in his agonie in the garden prayed, and GOD ſent the Angels to comfort him. *Abraham* found God three dayes after the commandement, on the mount. And after three dayes, when the caſe was hopeleſſe, and the Diſciples faith was a little preiudiced, Chriſt roſe againe. Therefore wait,

thou

thou art not yet in the deepes, nor yet at the mount, the third day is not yet come.

Fourthly, another time of finding God is, when God offers himselfe to be found in the preaching of the Gospell; for by it God comes and knockes at our doore and seekes entrance, *Reu.* 3. 20. and the opportunitie of the Gospell is called the day of saluation, and the day of visitation. Let vs walke, while wee haue the light; this is the acceptable time. The Iewes knew it not till it was past, and they were left in their sinnes; let vs take heed it be not so with vs.

How can wee want motiues to seeke the Lord with comfort and assurance of finding him? for

Motiues to seeke the Lord.

First, God hath a fatherly care ouer vs, and as a faithfull Shepheard seekes thee, leauing ninetie nine to saue one; and is not he willing to be found if thou seeke him? oh goe and meet him?

Secondly, Christ seekes and sues to thee, Open vnto me, my beloued: and why should not wee set open the gates of our hearts, that the King of glory may enter in? Euen when wee runne away from him, hee seekes vs and offers vs conditions of loue; hee runnes after fugitiue ADAM, that if hee will beleeue in the promised Messiah, hee shall bee saued: And haue not wee encouragement enough to knocke at the doore of his mercy?

Thirdly, consider what a wofull threatning is sent out against such as will not seeke the Lord? as Zeph. 1. 6. *Hee will stretch out his hand against all them that turne from him, that sought not the Lord nor inquired after him.* and Zech. 7. 13. *It is come to passe, that as I cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of Hosts.*

Fourthly, the Gospell is the hammer, by which God still knockes: now if thou wilt lay hold on mercy offered, thou shalt haue a blessed answere: but if thou wilt

bolt vp thy heart with ſecuritie and ignorance, how can he come vnto thee? Chriſt, when hee was borne, found no roome in the Inne, but was content to lie in the Stable: and ſurely the world is no changeling, it is as vnthankfull ſtill, men are loth to make Chriſt a roome in the Inne of their hearts: If now in his glory he would be content with Stables, that is, hearts filled with noyſome luſts, as ſo many filthy beaſts, this roome they could afford him. But know, that hee is paſt infancie and abaſement, and hath ſhewed himſelfe a Lord of glory, and will haue a roome and entertainement like himſelfe: and, if thou makeſt him no roome by embracing the Goſpell in the Kingdome of grace, hee will neuer make roome for thee in the Kingdome of glory. Now is the light ſhining, now lay hold on the light.

Obiect. Oh, but it may continue long, and what needes ſuch haſte?

Anſw. Firſt, that is vncertaine, we haue ſeene as faire Sunnes as ours fall from the midſt of heauen, as the Churches of *Epheſus*, *Corinth*, and the ſeuen in leſſer *Aſia*. Secondly, thou canſt not deny, but that we haue forfeited all our liberties by horrible ſinnes againſt it. Thirdly, ſuppoſe the Goſpell doe continue with vs, yet thou knoweſt not whether thou ſhalt ſtay with it one night. Therefore work while the day is, before the night come, and thou canſt not worke.

Surely in the flood of great waters, they ſhall not come neere him.]

NOw we come to the ſecond part of this verſe, and in it to that excellent promiſe made to the godly man praying, namely, of ſpeciall ſafetie from moſt preſent and perillous dangers.

By *flouds of waters*, the Scriptures Metaphorically expreſſe extreme dangers and violent troubles, whether ſent:

cent: First, by God himselfe, as *Psal.*42.7. *All thy floods and waues are gone ouer me.* Secondly, by Satan, as *Reuel.* 12.5. *The Serpent cast out waters like a flood.* Thirdly, by wicked men, *Isa.*59.19. *The enemie shall come as a flood:* because, first, as inundations and swellings of waters come fiercely and terribly, or as the flood of *Noah*, (to which the Prophet may allude) bare downe all before it; so afflictions come, as though they would swallow the godly, as *Psal.*18.4. *The floods of wickednesse made mee afraid.*

Secondly, because as a man, ready to bee drowned, is drawne out of the waters, and so saued: so Gods present deliuerance is compared to the drawing out of the waters, *Psal.*18.16. *He hath drawne mee out of many waters.* Thus *Moses* was drawne out of the waters, and Gods protection is the onely Arke to saue his children.

Shall not come neere him.]

WHat? did euer godly man auoide them? was not *Noah* neere them, and they neere him? was not *Dauid* ouer head and eares in them? *Psal.*69.1,2. was not *Ionas* in the midst of them? *Chap.*3.5. *All thy waues and surges passed ouer me.* *Obiect.*

The meaning of the phrase is, that these floods shall not come neere the godly man to hurt him, or as euils, or till they be altered. It were not fit, that the godly should be priuiledged, and quite exempted from afflictions, but that the hurt and euill of them shal not come neere them; for they shall all turne to their good, yea to their best. *Psal.*105.15. *Touch not my Prophets:* The phrase is presently expounded, *Doe them no harme, no, not the least harme.* And Saint *Iohn* saith, *He that is borne of God, the wicked one shall not touch him.* *Answ.*

No? what say you to *Iob* and his children? of *Marie Magdalen* possessed with seuen deuils? of many of Gods children bewitched and vexed with the deuill? *Obiect.*

why, Satan is moſt buſie with the ſonnes of God, neither ſpared Chriſt himſelfe.

Anſw. True, but he toucheth them, not to doe them harme, he cannot haue his will on them.

Surely.] Or certainely: an aſſeueration, added, firſt, to confirme their hearts that ſhall ſeeke God in prayer. Secondly, to ſhew that as the promiſe of God is large and excellent, ſo it is moſt ſure and true. Thirdly, to reproue the diſtruſt of men, and want of application. *Danid* himſelfe is not alwaies in caſe to apply the promiſes, *Pſal.* 116.11. *I ſaid in my haſte, All men are lyars,* that is, all the promiſes are vntrue.

This promiſe yeelds vs this point of inſtruction, that

Doct. The greateſt iudgement cannot do the godly the leaſt harme.

No iudgement in the world can hurt, or touch a godly man to doe him the leaſt harme. Pſal.91.6,7. *No plague ſhall come neere his tabernacle: A thouſand ſhall fall at thy ſide, and* 10000. *at thy right hand, but it ſhall not come nigh thee.* When the reuenging Angell was to paſſe through all Egypt, and ſmite the firſt borne, his commiſſion is limited, he *muſt paſſe ouer the* Iſraelites, where the blood was ſprinkled on the doore-poſtes and lintels. *Ezek.*9.4,5,6. The man in white rayment, who was Gods executioner of a common iudgement, muſt firſt *marke thoſe in the forehead, who mourne for their ſinnes, and ſpare them.* Reuel.7.3. The Angell muſt *not hurt the earth,* till all Gods Saints be marked.

Reaſ.1. Firſt, the godly man ſtands on a rocke, the Lord is his rocke, that looke as in the ouerflowing of many waters, houſes are driuen downe, men are drowned, and cattel periſh, but he that is vpon a high rocke, is ſafe: ſo he that hath made the Lord his Rocke and defence, heauen and earth cannot ſtirre him. In the great deluge, the waters roſe not vp to heauen, but onely fifteene cubites aboue the higheſt Mountaines of the earth; and, if thy Rocke be in heauen, the floods of great waters ſhall not touch thee.

Secondly,

Secondly, Gods protection compasseth his people, as the hilles compassed Ierusalem. *Moses* being cast vpon the waters, but first put into a basket, was safe enough till he was drawne out. When the great deluge couered the face of the whole earth, the Lord prepared an Arke for *Noah* and his familie; therein they were safe, because God shut them in: Gods protection is this basket, this Arke to his children. 2.

Thirdly, as, if a man be cast into the sea, and can keepe his head aloft, hee cannot bee drowned; so, as long as Christ the head is aboue, hee will not lose the least and baseſt of his members; If Christ bee in the ship, all is safe. 3.

Fourthly, Gods word and promise is to be with them; at Christs word, *Peter* walkes safely on the water. 4.

But sense and reason is against all these your sayings: What? haue not the enemies with their violent inundations come neere, yea, and almost ouerturned the whole Church? What stirres, tumults, martyrdoms and butcheries haue been outragiously committed on the poore Saints? What horrible slaughters haue beene done on Protestants, in France, Flanders, Spaine? in our owne Countrie, the fires haue been kindled as hot as *Nebuchadnezars* furnace, to burne the bodies of Gods Saints, and some yet aliue haue seene those *Marian* daies, wherein the streetes ran with the blood of the Saints, as Ierusalems did in the time of *Manasseh*. *Obiect.*

The Church is like the Arke of *Noah*, which, the more the waters rose, the more and higher it rose; or like the ship, wherein Christ lay asleepe, which may bee tossed with windes and waues, but not ouerturned: euen so, the more the waters of affliction bee increased, the more is the Arke of the Church exalted. The Church may bee beaten with waues, but it shall bee still lifted vp aboue them. The Disciples may faint, and see the streames readie to swallow thē, yea, in their sense may say, *Master, we perish*: *Answ.*

periſh: but Chriſt is in the ſhip, he will awake in due ſeaſon, and rebuke both the ſtorme, and their little faith. Thus the Apoſtle ſaith, *We are in all things more then conquerours.*

Secondly, the Prophet yeelds, *Pſal.*34.19. that, *great are the troubles of the righteous, but the Lord deliuers them out of all:* but marke how:

Sundry wayes of Gods deliuering of his ſeruants.

Firſt, ſometimes they are exempted from the common inundation, that it doth not come neere them, as thoſe 7000. marked, who bowed not their knees to *Baal*, were ſaued from *Iezabel*, and the tenth and remnant reſerued from common plagues, to propagate Gods grace and glory with the manner of his dealing, and their deliuerance.

Secondly, ſometime they are wrapped in the common miſerie, as ſuppoſe the plague, or fire, or ſword, but herein finde the Lords compaſſion and mercy in ſpeciall deliuerances. *Ieremy* was taken into Babylon with the captiues, but it was better with him there, then among his owne people. So *Dauid* ſaith, *Thou haſt afflicted me ſore, but haſt not deliuered me vnto death.*

Thirdly, ſometimes the godly are left vnto death, and led, as ſheepe vnto the ſlaughter, and ſuſtaine all the cruelty and ignominy their enemies can deuiſe. And this the Lord doth permit: firſt, in reſpect of their enemies, that they may by their blaſphemies and cruelty prepare and haſten their owne deſtruction. Secondly, of the truth, which is ſealed and ratified with the blood of the Martyrs. Thirdly, of the growth of the Church, which is ſowne and watered with the bloud of the Saints, as being the ſeede of the Church. Fourthly, in reſpect of the godly themſelues, to ſweeten them; for the fire is the fitteſt place for perfumes: But yet

Firſt, the Lord is not careleſſe, much leſſe prodigall of the liues of his ſeruants, but by ſpeciall counſell, thus ordereth and diſpoſeth of them: for hee numbers their flittings,

tings, puts their teares into his bottle, and ſuffers not a haire, much leſſe the head it ſelfe, to fall without his prouidence. *Precious to the Lord is the death of his Saints, Pſal.*116.15.

Secondly, being thus left in the enemies hand, the promiſe of deliuerance is moſt true, ſeeing, firſt, the rod of the vngodly doth not reſt vpon them, but by being deliuered to them are deliuered from them. Secondly, in the midſt of death they liue, conquer, and raigne: ſo ſaith the Apoſtle, We are ſlaine, but not ouer-come: the reaſon is, becauſe Tyrants and Perſecutors cannot ouercome their Faith, Hope, and Profeſſion. Thirdly, they are deliuered from all the bands of ſinne and death, and the imperfect man is wholly renewed. Fourthly, they reſt in their beds, euen euery one that walketh before the Lord, and are deliuered from ſeeing the euill to come. *Pſal.*125.3.

But ſeeing the wicked are deliuered from troubles as well as the godly, out of many iudgements, what priuiledge is this? *Obiect.*

Firſt, the wicked are often temporally deliuered as well as the godly, but a ſting is left behinde, ſo as deliuerance is a bleſſing in it ſelfe, but not to them, whereas the godlies deliuerance is a true bleſſing both in it ſelfe, and vnto them. *Anſw.*1. Difference between the deliuerances of the godly, and the wicked, in three things.

Secondly, God deliuers either as a Creator, or as a Father. As a Creator and preſeruer of things created, hee preſerues the wicked from ſome preſent euill, to reſerue them to a greater miſchiefe. Thus are the Deuils preſerued by God, and reſerued to finall iudgement; only the wicked haue offer of grace, which the Deuils haue not. But as a Father, he deliuers his children, who often deliuers his owne by correction, taking them away from euill which might corrupt them, ſo as if they be not temporally deliuered, they are deliuered eternally. The godly by being taken away by iudgement, are freed from iudgement, the wicked euery way preſerued, or rather reſerued vnto iudgement. Third-

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3. Thirdly, God deliuereth either by vertue of a promise, made and applyed to the faithfull, claymed and obtayned by fasting, prayer, and obedience, as *Mordecai*, *Ester* 4.16. and *Iehoshaphat*, 2.*Chron.*20.3. or else not by vertue of any promise, as the wicked, who haue no promise, no faith, and therefore no sound blessing. Thus we see the great difference betweene the deliuerance of the godly, and of the wicked, and as great comfort in the one, which the other wants.

Vse 1. This serues to comfort the godly; in that the Lord sits vpon the floods, and that to this purpose, to performe this gracious promise. *Isa.*42.3. *When thou passest through the waters, I will be with thee, and through the floods, that they shall not ouerflow thee.* So *Eliphas* telleth *Iob*, *chap.*5.19 *In sixe troubles he will deliuer thee, and in the seuenth, euill shall not come neere thee*; as if hee had said, Though sixe and seuen troubles beset thee, yet the euill of them shall not come neere thee. This presence of God with his children, makes them glorie in their troubles, as in a crowne vpon their heads: and the Apostle *Paul* gloried, that hee was more in affliction then al the false teachers, 2. *Cor.*11 and *Heb.*11.35. the Saints were in most deadly tryalls, and would not bee deliuered (namely, vpon vnlawfull cõditions) because they found God as good as his word.

Vse 2. Secondly, miserable men are they that withdraw their hearts from the Lord, and seeke him not in his promises, nor in their prayers, but trust to wind out themselues by other meanes: some make falshood their refuge, and some embrace the world and carnall meanes, and leane vpon the arme of flesh. These fly from their defence, wait vpon lying vanities, and forsake their owne mercy, *Ion.* 2.8. 'tis as if *Noah* for feare of the inundation should haue left the Arke, and flyed to the Mountaynes, which had beene to haue throwne himselfe into the midst of the waters; and thus doe they, that to auoid troubles, feare, and fly their profession, and so Apostasie, and Idolatrie,

and

and corruption drownes them. We muſt rather with the Church fly to the Rocke, *Pſal.69.2. Saue me, O God, the waters are vpon me, yea, I am come to the deepe waters*: and then, being deliuered, we muſt goe backe vnto him, ſaying, *Salvation is the Lords*, and *Pſal.* 124. 1. *If the Lord had not beene with vs, the waters muſt needes haue drowned vs when they rore a vpon vs.*

Thirdly, this ſerues to perſwade euery man to become godly, ſeeing this priuiledge belongs only to ſuch: there is no man but deſires ſafetie in danger, and yet no man but the godly man can aſſure himſelfe of ſafetie therein. If then thou wouldeſt haue aſſurance of this promiſe, thou muſt practiſe pietie, in theſe ſeueralls: *Vſe 3.*

Firſt, become an humble perſon, repent and turne to God, cry out of ſinne, ſue daily for pardon, as for life and death, and then let all the miſeries in the world come haile-ſhot vpon thee, thou ſhalt be ſafe. Only ſinne is as poyſon, caſt into the Lords cup: God giues thee no poyſon to drinke, but that is of thy owne tempering: pull the ſting out of theſe Scorpions, and the ſight onely will be dreadfull, but the danger is paſt. How to be ſafe in dangers.

Secondly, as thou mourneſt for thy owne, ſo for other mens ſinnes. 2. *Pet.* 2. 7. God deliuered iuſt *Lot*, vexed with the vncleane conuerſation of the wicked.

Thirdly, get thy heart waſhed with the bloud of Chriſt, bee a true Iſraelite, a true beleeuer: for God is good to Iſrael, euen *to the pure of heart*, *Pſal.* 73. 1. and *Deliuer Iſrael, O Lord.*

Fourthly, get innocency and vprightneſſe into thy life, to be able to ſay with DAVID, *Deliuer me according to mine vprightneſſe.* *Pſal.*18.24.

Fifthly, draw daily neerer vnto God, and if God bee with thee, or thou with him, thou needeſt not feare, though thou walkeſt in the ſhaddow of death, *Pſal.*23.4. and doe this three wayes: firſt, get neere him in thy affection, loue him in his Word and Image. *Pſal.* 91. 14.

Be-

Because he hath loued me, I will deliuer him and exalt him, that is, set him out of the reach of trouble. Secondly, in obedience: *I am thine,* saith DAVID, *O saue thy seruant.* Thirdly, in thy confident prayer: so *Psal.* 91. 9. For hee said to the Lord, *Thou art my refuge.*

VERS. 7.

Thou art my secret place, thou preseruest mee from trouble, thou compassest me about with ioyfull deliuerance. SELAH.

NOw followes a second vse of this worthy doctrine of *Dauid,* which concerneth affiance in God, when the heart can lay hold vpon God, as *Dauid* doth here. First, for the present time, *Thou art my secret place.* Secondly, for time to come, *Thou shalt preserue mee from trouble, and compasse mee about with ioyfull deliuerance.*

Whether these be the wordes of *Dauid* holding in his soule the sweet sense of remission of sinne, or whether it be a forme of prayer, which the godly man, comming vnto God, doth preferre in his presence, it is not materiall, but howsoeuer, it is the speech of one assured of the pardon of his sinnes, and from that assurance this confidence ariseth, to say, *Thou art my secret place*: whence note, that

Doctr. Assurance of deliuerance in trouble from remission of sinnes.

The Fountayne of Gods protection, and our assurance of deliuerance in trouble, is from the remission of sinnes. A man cannot say, *Thou art my secret place,* till he can say, Thou forgaeuest my sinne. *Iob* 22. 21, to 25. *Acquaint thy selfe, I pray thee, with God, and make peace, and so shalt thou haue prosperity. If thou put away iniquitie, the Almightie shall be thy defence; when others are cast downe, thou shalt say, I am lifted vp, Psal.* 103. 3. The Prophet prouoking his

his ſoule to praiſe the Lord for all his benefits, reckons vp the healing of all his infirmities, and the redeeming of his life from the graue; but before all theſe hee ſetteth forgiueneſſe of ſinnes, as the Leader and the cauſe of all the reſt, thereby ſhewing, that all other of Gods mercies haue their riſe from hence, as from their head and originall.

Reaſon 1. Firſt, ſinne layeth open the ſinner to all Gods wrath, and the curſes of the Law in this life, & the life to come: it ſets a man as a butt, againſt whom the Lord ſhooteth all the arrowes of his diſpleaſure: ſinne not remitted makes vs enemies to God, and God to vs, ſo as we cannot expect any other but fruits of hatred. *Exod.* 32. 25. Iſrael hauing worſhipped the Calfe, was naked to Gods iudgements, and hauing ſinned a ſinne, could not ſtand before the men of Ai, *Ioſh.* 7. 11, 12. Sinne is tranſgreſſion, that is, a thruſting of vs out of our way, and ſo from vnder Gods protection, who hath giuen his Angels charge ouer vs, to keepe vs no longer then we are in our way, *Pſal.* 91. 11.

2. Secondly, this is Gods couenant, who promiſing to put his Law into their inward parts, and to write it in their hearts, and to become their God, and accept them for his people, he giueth the reaſon of all the former articles, becauſe he would forgiue their iniquitie, and remember their ſinnes no more, *Ier.* 31. 33, 34. And indeed euery-where wee may obſerue how God begins all our good here. *Ier.* 32. 41. Firſt, he takes away the ſinnes of his people, and then delights to doe them good, to watch ouer them, to build and to plant them. And *Hoſ.* 2. 17, 18 Firſt, the Lord takes their *Baalim* from his people, and then makes a couenant and marries his Church vnto himſelfe; and then, to ſafeguard his Spouſe, hee makes a league with the Beaſts of the field, with the Fowles of heauen, and creeping things; then will hee breake the Bow, and Sword, and battell out of the earth, that they may

may sleepe safely. While man kept couenant with God, hee had dominion ouer the Creatures; but rebelling against God by sinne, the Creatures rebell against him: and now God, making and renewing his couenant againe with man himselfe, reneweth also this clause of it concerning the Creatures, that they shall be at peace, which is no other then a promise of protection.

3. Thirdly, confidence is a fruit of faith: for wee must first beleeue God, to be our God, before we can be perswaded, that his mercy and truth belongs to vs: our ground for our confidence in outward mercies, and deliuerances, must bee an assurance of his inward loue, in which wee may glorie, as *Psal.* 42. 5. *Why art thou cast downe, O my soule? trust in God, he is my God and my present helpe.* And, *Rom.* 8. 33. the Apostle laying this ground, It is God that iustifieth, challengeth with great confidence principalities and powers, things present & things to come, and all creatures as too weake and impotent to separate vs from Christ.

4. Fourthly, what doe the Scriptures else teach vs, while euery-where they make the particulars of our comfort, fruits of this root? as *Luk.* 1. 74. Deliuerance from all enemies proceedes from the release of the punishment of sinne. Our peace with God, boldnesse with him, accesse to the Throne of grace, come from our iustification by faith, *Rom.* 5. 1. Peace at home in our owne soules, is a fruit of remission of sinne, *Luk.* 7. 7. *Thy sinnes are forgiuen thee: Goe in peace*: Yea, our whole redemption from first to last, from all enemies, spirituall and temporall, and all the fruits of sinne, is called by the name of remission of sinne, *Ephes.* 1. 7. and *Col.* 1. 14. and in the entrie of our Psalme we haue shewed, that all our blessednesse is placed in remission of sinne.

Obiect. But then it seemes, that where men are not protected and deliuered from danger, that their sinnes are not remitted.

This

This was the error of the Iewes, that they thought those, on whom the Tower of Siloam fell, greater sinners then the rest, and those whose bloud *Herod* mingled with the sacrifices. But wee must know, that the Lord doth performe his promises of temporall deliuerances and benefits, not absolutely, but conditionally, so farre as will stand with his wisedome and glorie, and the good and saluation of his owne children. Sometimes the Viper cannot hurt *Paul*, nor the Lyons *Daniel*: but againe, sometimes they may bee ouer-taken with dangers, and seeme to be left in them, but so, as first, they are sanctified to the former mayne ends; and secondly, as they are good for them, all things falling out to the best to them that loue God. Neither may it be strange, that although remission of sinne be the ground of all deliuerances, yet all that haue remission of sinne, haue not deliuerance from temporall dangers, but some of the Saints are hewne asunder, tempted, slaine, burnt, hanged, and ignominiously put to death: For, as the subiection of the creatures to vs, dependeth vpon our subiection to God, and our peace with men, vpon our keeping peace with God: so our subiection and peace with God here, being only begunne and imperfect, we must recouer our safetie from the creatures, and peace with men, but in part and imperfectly. But yet that which is wanting here, is recompensed with spirituall peace, euen here, as *Ioh.* 16. 33. *In the world yee shall haue affliction, but in me yee shall haue peace*: and afterward with that peace that is euerlasting. *Answ.*

First then, where God begins our safetie, let vs begin it, in labouring to feele our inward peace with God, which will quiet our hearts in the assurance of Gods prouidence, and protection in outward things; it will be an easie descent from the greater to the lesse. In the want of *outward things*, say to thy selfe; God out of his loue hath giuen me his owne Sonne, and will hee not giue mee all things with him? Shall he giue me heauen, and not earth? *Vse* 1.

In

In the want of *inward* comforts say to thy soule, Why art thou cast downe, my soule? while I was yet an enemie and a sinner, God hath reconciled me by the death of his Sonne; how should hee now cast mee off being reconciled? In bodily dangers, what a prop doth this doctrine giue vs? Hath my Lord prouided with so much cost, so great saluation for my soule? and will he neglect to saue and preserue my bodie? hee that doeth the greater, will not hee doe the lesse? In molestation by externall aduersaries; What? hath my Lord and head foiled the Deuill for me, troden Satan vnder my feet, and trampled vpon all spirituall enmities for mee? and will hee not beate backe the endeuours and vniust practices of my enemies? Shall I beleeue the greater, and not beleeue the lesse?

Vse 2. Secondly, in receiuing and enioying outward benefits, labour to see them all to be the riuers & streames of this fountaine; for then they be sweet indeed: as the streame is then sweet, when the head and fountaine is so; but, if the Fountaine be bitter or poisoned, so are the streames. For first, they are no further mercies then they proceede from mercy, and then they be mercies indeed as they are called. Secondly, else we enioy them by a broken title, if not by vertue of the Couenant, and euen those creatures are in a kinde of bondage, from which God frees them often by plucking them from vniust owners, as *Hos.* 2. 9. Thirdly, else we distinguish not our selues from the wicked, scarce from the beasts, who find and taste the sweetnesse of the creatures as we do, but not of GOD in them. Naturall men stay in the fruition and delight of the things themselues, and can goe no further, whereas, as the riuers lead vs to the sea, so ought wee to bee led by them to the minde of the Lord towards vs in them. Fourthly, those that delight themselues in the pleasures and delights of things below, and want the pardon of sinne, are as if a man should drinke off a cup of sweet poyson

Nothing is a mercy, but what proceeds from mercy.

poyſon with much delight, but preſently or not long after, it workes deadly. Thy ſinne is poyſon, which thou caſteſt into the cup that the Lord hath made to run ouer. Fifdly, a little gift with loue and good will, is more acceptable then a great deale with ſtrife and grudging. If a man can ſee Gods loue and good will toward him in Chriſt, hee will be content with a little, thankefull for a little, cheerefull with a little; and his portion, though very ſmall, will bee very precious. Sixtly, if aſſurance of remiſsion of ſinnes giueth vs ſuch ioy in trouble and affliction, that the Saints can reioyce in tribulation, *Rom.* 5.3. how will it reioyce the heart in the fruition of Gods mercies? Oh then, how ought we to labour earneſtly by the eye of faith to diſcerne the beames of Gods loue and fauour, chaſing away the cloud of our ſinnes, without which all our comforts are but bitter and vnſauorie?

Thirdly, hence gather the priuiledge of Gods children, to whom remiſsion of ſinnes is ſealed vp, which is, to be ſecure either from perils or in perils: For firſt, once in Gods Couenant, and euer ſafe: for the couenant is vnchangeable as God himſelfe is, an euerlaſting couenant, *Iſai.* 55.3. Secondly, their afflictions are not puniſhments of ſinne, but either tryals or louing corrections, the ſting of them is gone. Thirdly, whereas the wicked, whoſe ſinne is not pardoned, are haunted and vexed with terrours, and feare where no feare is: a godly man is as bold as a Lyon, yea in the preſence and ſenſe of danger. *Iob* 5. 22. *Thou ſhalt not bee afraid of deſtruction when it commeth, but ſhalt laugh at deſtruction and death*: For the ſtones ſhall be at league with thee, and the beaſts, &c. Who would not be exempted from danger, or feareleſſe in danger, as ſeeing his owne ſafetie? Surely the way is to get the Lords louing countenance vp vpon vs, and then we ſhall be ſafe, *Pſal.* 80. 3. 7, 19. *Vſe* 3.

Thou art my secret place.]

THe Prophet borroweth a comparison from liuing creatures, who, being in danger or in chase or pursuit, haue their hiding places to defend themselues in: the Lyon hath his denne, the Foxe his hole, the Conie his burrow, and the Godly man hath his asyle or refuge; but with this difference: First, the beasts haue their dens & caues in the earth, wherin they hide themselues, but the godly hath his hiding or secret place in heauen. Secondly, they may be fetcht and hunted out of their hiding places, and be destroyed for all them: but so cannot the godly who make God their secret place, seeing none is able to, plucke them out of his hands who is stronger then all. Hence we may note, that

Difference betweene the hiding place of the godly man, and of other creatures.

Doctr. God himselfe is the godly mans hiding place.

The Lord is the hiding place of the godly in trouble and danger. As a man in a storme or showre seeketh shelter, so in the stormes of the Church and Commonwealth, in which the enemies thunder and roare, and seeme to mingle all into one confusion, then the Name of the Lord is a strong Tower, & the righteous flye vnto it. *Psal.* 27. 5. In the time of trouble hee hath hid me. *Psal.* 91. 1. The godly is said to dwell in the secret of the most High.

Quest. How is the Lord the hiding place of the godly?

Answ. First, by his *promise*: Secondly, by *his protection.*

How God is so.

First, his promise couereth and compasseth his Elect, vnder which they are as safe as in a towne of warre. *Psal.* 119. 114. *Thou art my shield, I trust in thy Word.* Many were the plots, which *Dauids* enemies impugned him withall, but his onely armour, by which hee defended himselfe, was the Word of God, and he makes the Lord his shield, by trusting in his Word. *Exod.* 14. 13. When *Moses* and the Israelites were compassed with Sea, Mountaines, and Enemies, how were they hid and couered with the promise onely? Stand still, feare not, and behold

behold the saluation of the Lord. *Iudg.* 7. 2. *Gedeon* appointed with three hundred men to goe against the Midianites and Amalekites, who lay in the valley like Grashoppers for multitude, and their Camels without number, as the sands of the Sea, saith the Text: What could hee expect but to be eaten vp presently? but hauing a word that God would deliuer him, he was as safe as any of those whom he had sent from the warre; God being his shield, he was secure. When *Athaliah* had put to death all the seede of *Ahaziah*, onely *Ioash* his sonne escaped, and was hid in the house of the Lord sixe yeres; GOD had a chamber of prouidence to keepe him safe, when there wanted no meanes, nor diligence in *Athaliah* to finde him. But whence was this safetie? euen from the Word and promise of the Lord: 2. Chron. 23. 3. *Behold, the Kings Sonne must raigne, as the Lord hath said of the sonnes of* DAVID, *that hee should neuer want a man to sit vpon his Throne after him*: According to that; Psal. 91. 4. *His faithfulnesse and trueth shall bee thy shield and buckler.*

Secondly, God hides his children by his protection, which is the accomplishment of his Word: this protection of God is called his wings, which is a borrowed speech from Birds, which by their wings keepe their yong ones both from iniury of weather, and from the rauenous Hawkes and birds of prey; that looke as the Hen gathers her chicken vnder her wings, so the Lord wil couer his owne vnder his wing, that is, vnder his protection, as Psal. 91. 4. *He shall couer thee with his feathers, and vnder his wings shalt thou trust.* And this wing of God is represented by the wings of the Cherubins, extended ouer the Arke: these are the wings of grace and mercie, vnder which *Dauid* desireth to bee hid, *Psal.* 17 8. It is also called Gods shield and buckler, because, as vnder a shield or buckler the bodie is hid and couered from the blowes and deadly thrusts of the enemie, so

the godly are hereby wholly protected from dangers.

Vse 1. This is a great comfort for Gods children, who haue ſuch a hiding place as that God himſelfe vouchſafeth to prouide for their ſafetie, who is ſtronger then all, and moſt faithfull; The Lord needs feare no tyrant, to expoſe his children to their rage, as *Moſes* his parents, who durſt not hide him aboue three moneths: And for his faithfulneſſe, he neuer failed them that runne vnder his wing. *Dauid* calls him the ſaluation of all them that truſt in him, from ſuch as reſiſt his right hand. A man without God, is a bird without a neſt, and a beaſt hunted without a denne, lyable to any danger that comes: but great is the comfort of the godly, who know whither to go to be hid, both from the ſtrife of tongues, *Iob* 5. 21. and from the violence of tyrants.

Vſe 2. Secondly, we learne hence how to behaue our ſelues in troubles; namely, to hide our ſelues in heauen, as the poore beaſts doe hide themſelues in earth.

Queſt. May wee not hide our ſelues in earth, by vſing the meanes of ſafetie? Did not *Dauid* hide himſelfe in Woods, in Caues, Holes and Rockes? 1. *Sam.* 22. 1, 5. and 23. 5, 6. 14.

Anſw. Yes, neither muſt we neglect any good meanes of our owne ſafety, yet we muſt truſt in none of them, but in Gods bleſſing, who muſt watch vs, and hide vs, or elſe all comes to nothing. Well knew *Dauid* how little helpe there was in any thing to hide him, vnles he had with the ſame, Gods wing to couer him. The ſtrong Citie of Keilah could not hide or defend him, and therefore the Lord warned him to come out of it, & himſelf became a ſhield & brazen wall vnto him. The vaſte & ſolitarie wildernes of Maon could not hide & ſecure him, there *Saul* and his Souldiers had compaſſed him, onely the Lord hid him, and turned his purſuers another way. For this purpoſe the Lord often brings his children into the ſtreits, that they may runne vnder his wing: for thoſe, who at no time

1. *Sam.* 23. 11, 12.

time elſe will ſeeke him, will then ſeeke to him as *Pharaoh* himſelfe. He knowes it is with the godly, as with a beaſt in the field, which is ſafer in a ſtorme, then in the fayreſt ſeaſons; the ſtorme driues him to his den, and the hunter to the clefts of the Rocke, but, that being blowne ouer, he comes forth and is in danger of taking: So the godly in trouble drawes into his ſecret place, and ſo long as danger continues, ſo long he cleaues to God; but after danger he lyes open to Satan, his owne corrupt luſts, and other ſnares, as we may ſee in *Dauid* himſelfe, who in the wildernes and his flight before *Saul* and *Abſalom*, lay not ſo open to temptation as in his Palace. God often impriſons and ſtreytens his, that they may bee more warie in their enlargement. *Note.*

But how may we make God our hiding place? *Queſt.*

Firſt, by *faith*, leaning vpon the promiſes: For what good can all the promiſes of God do, being not mingled & tempred with faith? *Pſ.* 119.49. *Remember thy promiſe made vnto thy ſeruant, wherein thou haſt cauſed me to truſt.* Habac. 2.4. The viſion ſhall come, in the meane time the iuſt ſhall liue by faith, which in times of danger fenceth, and compaſſeth them with all the promiſes of God; whereas vnbeliefe layes a man open to iudgements, debarred *Moſes* of *Canaan*, and ſtrucke *Zacharie* dumbe: the greateſt diſhonour to God, is, not to relye on his Word: and the Prince that beleeued not in the Word of the Lord, was troden to death, 2. *King.* 7.19,20. *Anſw.* 1. How to make God our hiding place.

Secondly, couer thy ſelfe vnder the wing of God by the practice of *repentance*: for the way to eſcape iudgement, is to iudge our ſelues. *Ezek.* 9.4. When Ieruſalem was to be deſtroyed, they that mourne and ſigh for all the abominations thereof, muſt bee firſt marked for deliuerance. And, can an enemie of God, an impenitent ſinner haue the face, or any hope to goe to God for ſafetie and hiding? 2.

Thirdly, hide thy ſelfe with GOD by *prayer*, and in 3.

extraordinarie danger by fasting, which exerciseth both faith and repentance: thus our Prophet often prayes the Lord to keepe him as the apple of his eye, and to saue him vnder his wing. 2.*Chron.*20.12.*Iehoshaphat* thus hid himselfe,*There is no strength in vs* (saith he) *to stand before this great multitude,neither doe we know what to doe, but our eyes are toward thee*; and being in this hold, hee had strength enough from enemies, who slew one another, and had no vse of his owne. *Hezekiah* likewise against *Sennacherib* had recourse to this hiding place, hee put on sack-cloth, went into the house of the Lord, and spred open the letter before him; and the Angell of the Lord in one night slew an hundred, fourescore,and fiue thousand. The Niniuites seeing the storme approching in the threat,*Yet fortie daies,and Ninive shall be destroied*,did flie to this shelter: for high and low,man and beast did humble themselues in sackcloth and fasting, *and they cried mightily to the Lord,and he was intreated.*

Quest. But how shall I know, that God will bee my hiding place?

Answ. By these notes:

1. How to know that God is our hiding place.

First,that in the Text,if thou hast got assurance of the pardon of sinne. *Dauid*,by long trauell hauing got this assurance,breaks out into these words,*Thou art my secret place.* This assurance must be gotten by confessing and forsaking sinne, and such a man is a blessed man: *Prou.* 28.13. *Adam*,so long as he would hide his sinne, could get no thicket thicke enough to hide him; the way to remooue iudgements, is to remooue our sinnes. Heerest thou of a iudgement, or seest thou an approching danger?meete the Lord with sorrow of heart, and with humilitie of soule,and his wrath shall be appeased, and his furie turned away. *Dauids* wrath,when he was strongly resolued to kill and slay, was by *Abigails* humble and dutifull submission appeased. *Esaus* fury,being resolued to slay his brother, was turned away by *Iacobs* seuen times

times humbling himselfe before him; much more will the Father of mercies, in whom is no passion.

Secondly, if thou trust in the Word of God: for man liueth by euery word of God, and then thou canst not seeke to any other shelter, thou canst vse no vnlawfull shifts, and wicked meanes to accomplish thy desires. Euery man saith, He trusts in God: but that is onely a vaine blast: for, whereas the first thing our Prophet doth, is to goe to God, many men looke to be hid euery where else first of all: and at last, when all meanes forsake and faile them, they would come to God. First, they flye to the wedge of gold, and say; *Thou art my hope.* Secondly, or else lye hid in humane strength, and the arme of flesh, as the Prophet saith, Some put their trust in Charets, and some in Horses. *Dauid* had gold, men, strength, and Townes of warre, but yet the Lord was his hiding place; hee knew how vaine it was to hide himselfe vnder the wings of wealth, that with those wings would flye away, and leaue him in the suds. Thirdly, some runne to Idols, Images, Saints, the Crosse or Holy-water, all which driue them from their hiding place. Fourthly, others in strange visitations and dangers run to hell, and to the deuill to hide themselues: this is a common sinne, to consult more with one Witch, then all the Ministers in a Countrie. And now, when none of these can doe a man good, hee must come to God, as *Pharaoh*, when none of his Princes or Sorcerers could helpe him, then came to *Moses* and *Aaron*: but he that did thus deceitfully hide him, the Lord hid and couered him and his Armie vnder water. 2.

Thirdly, thou must be a member of the Church, *Psal.* 27.4. *Dauid* desired one thing, euen to dwell in the House of God, and then he is sure God will hide him in the secret place of his pauillion. Assemble thy selfe with the Saints, frequent the publike places of Gods worship; euery Master will protect a good seruant in his seruice, 3.

and especially while he is vnder his eye, and much more will the Lord: but when a man will get him out of Gods sight, then is he numbred to the sword, to the beasts, and to destruction: *Ier.* 15.2,3.

4. Fourthly, thou must cleaue vnto God in the loue and obedience of his truth. The promise is, *he will keepe thee in thy waies.* Israel being out of his way, and hauing made a Calfe, was naked; but before that, the Lord as a couer hid them. How can they make account of safety in danger, who to hide themselues from persecution of the Gospell, leaue it vpon the plaine field? Oh, say they, I loue the Gospell, and desire to giue obedience to it: but I was afraid of my name, of my libertie, of dishonour.

Folly of many in danger, who run from their hiding places.

What? were dangers toward? and must thou therefore depart from thy secret place? one would thinke thou shouldest rather haue run vnto it. Must thou needs run out of doores, because a storme or tempest is comming? the silly vnreasonable creatures can teach thee more wit then so: why, thou runnest from vnder his wing, who would haue kept thee safe. Wilt thou saue thy life, by flying from Christ, who is the way and the life? wilt thou auoide the sword of man by an euill conscience, which is a sharper sword within thy bowels, striking through, and pearsing thine owne soule? Wilt thou auoide the flames of natural fire, by kindling the fire of Gods wrath against thee, yea, the flames of hell within thee?

How doe the deceitfull bewitchings of this world at this day, winde into men professing the Gospell? who to sit in the warme Sunne, dare not to beeseene with Christ by day, but like Owles and Bats and hateful birds, cast themselues into the night, and wil hold such a course of Religion, as that they seeme none of the forwardest; would faine speake for good men, so as none might heare them; would willingly supply their wants, and helpe their wrongs, were it not for feare of hearing

hearing that voice, which would ſtrike them to the heart, *Surely thou art one of them.*

Fifthly, thou muſt be a ſincere-hearted Chriſtian, and carrie thy ſelfe vprightly: He that walketh vprightly, walketh ſafely: vprightneſſe is a breſt-plate, which hides the chiefe parts from danger. *Noah* was an vpright man in his generations, and the Lord ſhut him in the Arke. *Lot* was a iuſt man, vexed with the vncleane conuerſation of the wicked, and the Lord pulled him out of Sodom, and hid him in Zoar, the Angell could doe nothing till he was gone. Vprightneſſe hides a mans ſelfe and others for his ſake, he may glory in the power and truth of God in extremeſt perils. 5.

Thou ſhalt preſerue me from trouble.]

DAVIDS confidence confines not it ſelfe within the time preſent, but is ſuch, as that he can leane vpon God for afterwards.

How came *Dauid* to be ſo confident for future time? *Queſt.*

He had experience of Gods mercy in the pardon of ſin, and drawing him out of former deepes (as the Pſalme ſheweth) and therefore hee reſolueth thus for time to come: whence note, that *Anſw.*

Experience is a notable Miſtres, and the ſureſt teacher of affiance for time to come: experience of God will carry the heart through ſuch trials, as fleſh can neuer buckle withall. 1. *Sam.* 17. 36. When *Dauid* was to encounter with *Goliah*, and *Saul* told him he was but a boy, he reaſoned & builded his victorie vpon the former experience of God, ſaying, *Thy ſeruant in his keeping of ſheepe, ſlew a Lyon and a Beare, and ſo ſhall it be with this Philiſtim*: *Pſal.* 23. 10. *Doubtleſſe I ſhall dwell a long time in the houſe of God.* How comes *Dauid* to this concluſion? In the former verſes he had ſaid, The Lord had bin his Shepheard, had fed him, ſpred his cloth, filled his cup, comforted him, *Doct.* Experience the beſt teacher,

him, and so laies one experience to another, till he come to this godly perswasion.

The same doth the Apostle *Paul*, 2. *Tim.* 4. 17, 18. *He hath deliuered me out of the mouth of the Lion, and he will deliuer me from euery euill way*: *Rom.* 5. 3. *Experience brings hope, and hope makes not ashamed.* For as a poore man, hauing often borrowed money of a rich man, and hauing found him free and cheerefull formerly, hath good hope and much boldnesse, that he will still affoord the same fauour in the like case: euen so the poore Christian, hauing found much supply many times, of wisedome, strength, deliuerance, perswades himselfe of the same for time to come.

Reas. 1. First, God is honoured when his Word is acknowledged true *in it selfe*; but this the deuils themselues beleeue: but by experience wee finde it true *to vs*, and can set our seale to God and his Word, which is not onely a great honour to God, but also to our selues.

2. Secondly, Faith in a bare word without experience, doth much strengthen and comfort the heart possessing it, as when *Abraham* did receiue the first promise of a son by *Sarah*, hee relyed vpon it, and doubted not of the accomplishment: but when in temptation and particular troubles, wee haue particular proofes of Gods truth in accomplishments, it will bee a strong anchor to hold vs fast, that we be not carried away with violent winds and waues of temptation: as *Abraham*, after experience of Gods power, in quickning *Sarahs* dead wombe, and remembring his promise 30. yeeres after he had vttered it, when no man almost could haue expected it, seeing the whole course of nature was set against him, he could easily and readily ouercome himselfe in that difficult tryall of offering his sonne at Gods commandement; and the reason was, because former experiences perswaded him, that hee should rather receiue him from the dead, then Gods word should not be fulfilled.

Thirdly,

Thirdly, no maruell if experience be such a teacher of affiance in God, seeing it findes more sweetnesse by much in the performance of promises, then can be conceiued in holding the promises themselues, as a man that hath possession of an inheritance, which hee held long onely in reuersion, by experience of those supplies and comforts he now hath, tasteth much more sweetnesse, then hee could possibly conceiue while it was his only by entaile and expectation. 3.

Fourthly, the worke of experience euen in ciuil things, is of great vse, and no lesse in diuine: First, to make vs bold with God, as men are with an experienced friend. Secondly, to quell those distrustfull feares, which distract vs: a fresh-water souldier is afraid of euery cracke of a Gun, and thinks sure it will cost him his life: but a souldier experienced, is feareless and more valorous. Thirdly, to quiet the heart in Gods absence and desertion, waiting his approch againe. Suppose a man put into the world, as *Adam* was, if he should see the Sunne set, hee would thinke it quite lost, but experience teacheth, that it will rise the day following; and therefore we are content, when it is set, and waite the rising of it: so is it here betweene God and a Christian soule. 4.

What makes vs content our selues in winter, when we see all things dead and withered? if such an vncomfortable time should continue euer, it would breake the hearts of men: but wee know that Summer will returne, and then all things will spring againe, and this cheeres vs vp: so in the winter of temptation, we may thinke wee shall neuer see God againe, but for all that, his grace and spirit shall come and shine againe to vs, it shall neuer absent it selfe for euer.

Alas! I haue had many experiences of God, and yet I feele many grudgings of despaire, I cannot waite, I am too short-spirited, I cannot come to this affiance by them. *Obiect.*

Neuer

Answ. Neuer had any man experience of Gods former loue, but he also sometimes had assured hope and confidence in God, but

First, neuer had any man faith at all times alike, which sheweth, that it is no naturall facultie, which is ordinarily vniforme, but supernaturall, giuen in such degrees as it pleaseth God, and so as place may be left for correction and tryall of his children.

Secondly, sense of weakenesse in a sound Christian is a meanes of strength, prouoking a man both to humble himselfe before God in prayer, as also to depend vpon Gods strength.

Thirdly, Gods fauour in this life is annexed with trouble, as the Sunne is ouer-cast with clouds, and the Moone with specks, yet, as the Sunne shall at length disperse those clouds, and shew his light and strength, so shall the light of Gods countenance shine vpon his people in such brightnesse, at length, as they shall out-grow all these cloudes and ouer-casts, which hindred their comfort.

Vse. The way then to attayne affiance and sure confidence in God, being to get experience of his goodnesse vnto vs, wee must take paines in this dutie, so fruitfull and comfortable.

Quest. But how shall I come to haue experience of God?

Answ. Know, that to experience there goe three things; first, *Knowledge*. Secondly, *Obseruation*. Thirdly, *Memorie*.

Three things concurring to make vp experience: 1. *Knowledge*.

First, *Knowledge*; you must know God as hee hath reuealed himselfe in his Word and Workes; this is the ground of experience, and, the more a man knowes God, the more hee will trust in him, as *Psal. 9. 10. They that know thy name, will trust in thee.* The better knowledge, the better affiance.

Speciall grounds to be knowne for Christian experience.

Now the speciall grounds of this experience, to bee knowne, are these: first, that God is the same, without change or shaddow of change; what he euer was, he is still;

ſtill ; true, iuſt, mercifull. Secondly , that his couenant is the ſame, being an euerlaſting couenant , and the records of that couenant are for euer the ſame and truth it ſelfe : Heauen and earth may paſſe away , but one iot of the Word cannot. Thirdly, that his children being euer as deare vnto him as euer they were , hee doth alwayes maintayne their cauſe : for hee were not righteous,if hee did not euer loue and maintayne righteous perſons, and dealing. Fourthly , that ſinne being euer hatefull vnto him, he deſtroyeth it at length, and, becauſe he neuer fauours wicked men , hee confoundeth all their plots and attempts vnder-taken againſt him, or his.

Secondly, another meanes of experience of God, is *Obſeruation* of the wayes of God : as firſt, the workes of his power , and theſe wee ſhall ſee as farre aboue Satans power , as infinite is aboue finite; and againe , ſo farre from being hindred by our weakeneſſe, as it is perfected thereby, 2.*Cor.* 12.9. Secondly, the workes of his wiſedome, who knowes how to deliuer the iuſt out of temptation, 2.*Pet.* 2.9. Thirdly, of his loue and mercy,being as willing as able to helpe his children , whoſe grace is ſufficient not only it ſelfe, but alſo for them, 2.*Cor.* 12.9. He is moſt preſent in their greateſt need , a very preſent helpe in trouble. Fourthly, of the gracious ends and iſſues, he hath euer giuen to the tryalls of his ſeruants,not only for his owne promiſe ſake , but alſo for thy experience. Conſider, ſaith *Eliphaz*, who euer periſhed being innocent. 2. *Obſeruation.*

This obſeruation or conſideration,whereby things are pondered in the heart, being neglected or ſlightly vſed, experience of God muſt needes be wanting ; as there can be no harueſt,where the ſeed ſowne rots in the earth,and comes to nothing : therefore, the Apoſtle exhorts , That we be not leaking veſſells, to let things runne out as faſt as they come in.

Thirdly, another meanes of experience,is the *Remembrance* 3. *Memory.*

brance of such workes of God, as wee haue knowne and obserued: the Philosopher saith, that experience is *multiplex memoria*, a multiplyed memory, because, of the memory of the same thing often done, ariseth experience, and many memories of the same thing, is but one experience. Now, this remembrance includeth these things: first, a committing to memory such things as wherein God most expresseth himselfe. Secondly, a retayning of them in memorie as in a store-house. Thirdly, a recalling of them to minde vpon occasion offered. Fourthly, an applying to our owne speciall vses and occasions.

This is the way therefore, which hee must take, that would become feareless in future troubles, and to haue his heart established against all euill tydings.

First, to get the knowledge of God in the couenant, to be assured of his fauour and loue in the pardon of sin, which may bee knowne by the fruits of repentance, in confessing and forsaking sinne, and by loue of God in his Word, in his Image, in his Saints and graces.

Secondly, to grow vp in the obseruation of Gods working with himselfe, and his people, to obserue his owne increase of grace, the supply of comfort, the returne of his prayers, the issues and deliuerances hee hath had out of troubles and dangers. Alas! what a staffe and strength cast they out of their hands, who heedlesly passe by Gods gracious dealing with them? whereby, not only God is depriued of his glorie, and of the praise due to his mercy for the present, but themselues also for time to come of much comfort and confidence, which is as small as their obseruation is.

Thirdly, to lay vp in our memorie the things which may bestead vs, that we may haue them at hand, and for our best vse: And this we shall doe.

Helpes of memorie.

First, if we haue a care of good things, and a right estimation of them. Men remember the things they care for, no man forgets where he hides his money. *Psal.* 119.

129. *Thy testimonies are wonderfull, therefore doth my soule keepe them.*

Secondly, if we affect them as things of reckoning, as *Psal.* 119. 16. *I delighted in thy statutes, therefore I did not forget them.* But if men iudge not aright of the things of God, or preferre in their iudgements and affections baser things, this breeds sensuality, which made a whole world of people forget in *Noahs* time, that which so neerely concerned them.

Thirdly, if we vse continuall helpes, as hearing of the Word, which is a continuall monitor vnto vs; godly conference, which is as a whet-stone of grace; meditation, whereby wee hold things as our owne, and not by force and compulsion. These be as the Law written, euer before the eyes of the Iewes, or as the frindges of their garments, to put them in minde of his statutes.

Lastly, vse prayer, by which wee keepe in that, which we would else cast vp againe: this is as vinegar, the smell of which keeps downe that which would rise in the stomack: And againe, prayer obtaynes the Spirit, whose sole office it is to bring things into our remembrance, *Ioh.* 14. 26.

By these meanes wee may store vp plentie of experiences, and by euery experience we ought to draw neerer vnto God, and grow more familiar with him, more bold and confident.

Motiues to get experience of God.

We want no motiues hereunto: For first, experience of Gods fauour is the greatest gaine of a Christian, and ought to be most desired, *Lord, lift vp the light of thy countenance*, *Psal.* 4. 7. as the losse of the sense of Gods good will, is his greatest losse. Nothing troubled the prodigall Sonne so much as the offence of his Father, he would haue beene glad to haue eaten with Pigs, hee weighed his misery with his prosperitie; his sorrowes were great, but all the paines he sustayned, was nothing to the vnreuerent vsing of his Father, who was not only kinde

kinde to his children, but to his hyrelings that lacked nothing. *Cant.* 5. 7. The Spouse hauing lost the sense of Christ, cryed and trauelled to seeke him, was robbed, beaten, and misvsed by the way, and her life was in great danger by confessing him among his enemies; yet all this is nothing, shee must haue Christ, shee cared not for the losse of her goods and apparell, nor her danger, shee will not giue ouer till shee haue himselfe.

Secondly, experience of Gods loue will make a man bold in good causes, euen to the death, whereas the wicked feare, where no feare is; for they can haue no affiance in God. Whence it is, that one good man in a good cause, wherein he is assured God standeth by him, is able to withstand and confound a number, who are not able to withstand the terror of their owne conscience, which witnesseth them to be enemies of God, as our Sauiour himselfe, *Ioh.* 18. 6. strucke not a blow, but only modestly answered his enemies, and asked them whom they sought: and they all fell prostrate to the ground. So in Gods children: *Gen.* 43. When *Ioseph* spake most kindly to his brethren, and told them hee was their brother, there was such a terror and feare in their consciences for wronging him, that they were not able to answere him a word. The godly are bold as Lyons, but the wicked as fearefull as Hares; they can laugh and sing in the extreme suffering of that, which the other are agast, and shrinke to thinke of.

Thirdly, hee that gets not a sense and experience of Gods fauour here, shall haue experience of his wrath and iustice hereafter.

Thou shalt preserue me from trouble.]

TRoubles are either of soule or body, outward or inward, spirituall or temporall: this word includeth all, according to that, *Psal.* 34. 19. *Great are the troubles of*

of the righteous, but the Lord deliuers, or preſerues *them from all.*

Gods preſeruation is to bee conſidered in reſpect of the { First, meanes: ſo tis either { Mediate, or, Immediate. / Secondly, manner.

Immediate preſeruation is by himſelfe alone, when no hand of man or Angell can reach to helpe, and ſo he preſerued the Iſraelites in the Sea. *Mediate* is, when mediately by his Angels, or by men, or other meanes hee preſerueth his people, as *Moſes* was by *Pharaohs* daughter, and thoſe in the ſhip by plankes and boords, *Act.* 27.44.

In reſpect of the *manner*, preſeruation is either ſecret or manifeſt. *Manifeſt*, when he mightily preſerues men in the ſight of others, for the confirmation of the faithfull and confuſion of their enemies, as the three fellowes of *Daniel* in the furnace, and *Daniel* himſelfe in the den of Lyons. *Secret* and ſpirituall, by which he eternally deliuereth from all trouble thoſe, who manifeſtly ſeeme to periſh, as the Martyrs, who ſeemed left in their enemies hand, the body is ſlaine, but the ſoule is preſerued, and ſent to a better life: here is a ſecret, ſpirituall, and eternal preſeruation: theſe are in *occulto coronati*: *Auguſtine*. According to which grounds, our Prophet is bold to declare his confidence in God, being fully aſſured, that the Lord, of whom he had ſo good experience, would in all troubles make ſome way for him, and either by himſelfe or ſome other meanes, vouchſafe either a ſecret, or a manifeſt deliuerance.

Queſt. But ſeeing none are more troubled then the faithfull, and none indeede leſſe preſerued from troubles, how can *Dauid*, or any other beleeuer ſo confidently vtter this?

Anſw. It is true, none are more troubled then Gods children: for firſt, there is a perpetuall enmitie betweene

Why none are more troubled then the godly.

the ſerpent and his ſeede, againſt the woman, that is, the Church and her ſeede: and if there be hope, that the deuill, and the wicked may grow kinde to the godly, there may be more hope of leſſe trouble.

Secondly, the word of truth hath ſaid, *In the world yee ſhall haue tribulation*: and, *The world ſhall laugh, but you ſhall weepe.*

Thirdly, the way to heauen is ſtraite and narrow and troubleſome, becauſe of the croſſes it is ſtrewed withall.

Fourthly, experience hath concluded, that all that will liue godly in Chriſt, muſt ſuffer perſecution; wherein they are conformable to Chriſt their head, who by the croſſe went to the crowne.

Fifthly, the bleſſing of ſound peace and ioy is promiſed and beſtowed onely vpon them that mourne.

But this is not the meaning of the text, that they ſhould be ſo preſerued from trouble (which *Dauid* was neuer without) as trouble ſhould neuer come neere them, or afflict them, but, as the word in the original ſignifieth, *Thou ſhalt ſaue me from the ſtraitneſſe, or in the diſtreſſes of trouble.* Note, that

Doctr. Godly not exempted from trouble, but preſerued in it.

The godly ſhall not bee exempted from trouble, but preſerued from it, that is, kept in it, and happily led out of it. For *Dauid* himſelfe, notwithſtanding his confidence here, ſaid, *Certainely, I ſhall one day fall by the hand of Saul*, 1. *Sam.* 27. 1. And when he asked God, if he had forgot to bee mercifull, did he ſee any way to eſcape death and danger? So as his reſolution here is this, that though the godly be in neuer ſo deepe diſtreſſe, they periſh not, but are preſerued in the ſtraite, they are raiſed out of this depth of miſerie: and this ſtabliſheth the heart with confidence, as the words following intimate, *Thou ſhalt compaſſe me with ſongs of deliuerance.*

This doctrine and phraſe is expreſſed and confirmed by other places of Scripture: *Pſal.* 4. 1. *Thou haſt ſet me at libertie, when I was in diſtreſſe*: implying, that he was in a ſtraite,

ſtraite, and as it were ſtrongly beſieged with enemies or dangers, but the Lord inlarged him, and ſo preſerued him: *Pſal.* 25.15. *He will bring my feet out of the net*: the godly may be in as great danger, as a ſilly bird in a net: but the Lord will breake the net, that the bird may eſcape, *Pſal.* 124.7. 2. *Cor.* 1.10. *who deliuered vs from ſo great a death, and doth deliuer vs, in whom we truſt, that he will hereafter deliuer vs.*

Firſt, Gods care of his children, though it free them not from the exerciſe of troubles, yet leaueth them not till he haue deliuered them. Can a mother forget her child? ſhe may let it get a knocke, and feare it with the ſenſe of ſome danger, but leaue it in danger, ſhe cannot. And who be they towards, whom the Lord thinketh thoughts of peace, or, to whom he will remember mercy, but veſſels of mercy? *Once haue I heard* (ſaith *Dauid*) *yea twice, that mercy belongs to God, Pſal.* 72.11. And therefore it is ſo true, as it can neuer be falſe; *once, yea, twice*, that is, once by the Scriptures, and another time by the holy Ghoſt. *Reaſ.* 1.

Secondly, Gods promiſe is, that hee will not ſuffer his to be tempted aboue that they are able to beare, and therefore at length they find him, as *Dauid* ſaith, *Pſalm.* 73.2. *My feete were almoſt gone*: but not altogether: the man of God may ſlip and ſlide, and much adoe to keepe his feete, but at worſt, his feete are but almoſt gone, and this comes from Gods promiſe. 2.

Thirdly, Gods prouidence limiteth the times, in which his Church ſhall ſuffer, and no longer; ſometimes a longer time, as Iſrael in Egypt foure hundred yeeres; ſometimes ſhorter, ſeuentie yeeres in the Babyloniſh captiuitie; ſometimes ſhorter then ſo, *Yee ſhall ſuffer tribulation for ten daies, Reuel.* 2.10. Sometimes three daies, as *Ionas* in the Whales belly, and Chriſt in the graue; ſometimes but one night, *Sorrow may indure for a night, but ioy commeth in the morning*; and ſometimes there is 3.

but an *houre* for the power of darkneſſe; then Gods time is come, and the godly ſee the ſaluation of the Lord.

4 Fourthly, he preſerues them in their troubles by his preſence, firſt, *of power*, and ſo a fourth like the Sonne of God, was in the furnace with the three children: and it is ſaid, *I will be with thee in ſixe troubles, and in ſeuen, in fire and water*. Secondly, *of grace*, his right hand is vnder their heads, giues them grace ſufficient, proportions their ſtrength to the burden, mitigates their ſorrow, makes them poſſeſſe their ſoules in patience, yea, reioyce in ſorrow, which elſe would ſinke them, and at length recompenſeth their light affliction with an eternall weight of glory.

Obiect. But ſometimes the godly are not preſerued, but made meate for the ſword, and appointed as ſheepe for the ſlaughter, they die of the plague, and are ſlaine in battell as well as others.

Anſw. How the Church is euer preſerued in trouble, yea from trouble. Conſider the Church either in the whole, or in the parts: Firſt, the Church for the body of it is euer preſerued, as in all ages may appeare, the caſe being with it, as in a militarie condition, wherein, although ſome ſouldiers bee wounded and ſlaine, as the Martyrs, and other godly perſons, yet the Church carries the victorie out of the field, and is preſerued: the Church for the body of it, is euer the conquering part; for *Michael* and his Angels muſt ouerthrow the Dragon and his angels.

Secondly, the particular members are often ſlaine, and ſeeme not preſerued, as *Steuen*, and *Iames*, whom *Herod* ſlew, *Peter*, *Paul*, *&c.* yet they are, firſt, preſerued by that ſecret and ſpirituall preſeruation. Secondly, ſinne and corruption, which is alway preſent with vs, makes our preſeruation to bee but imperfect. Thirdly, God turnes the corporall deſtruction of his Saints to the beſt, ſo as *Heb.*11.35. *They would not be deliuered, becauſe they looked for a better reſurrection.*

This

This ſerues to comfort the godly in their troubles, that they ſhall be preſerued in them and from them, the gates of hell ſhall not preuaile againſt them. Firſt, Satan the Red Dragon may create them trouble, ſo that they ſhall want no moleſtation that he can procure them; but hee cannot hinder their deliuerance, nor without leaue hinder their peace, no nor touch an haire of their head. Secondly, the wicked of the world will ſee they want no tryalls or vexation, but on the contrarie GOD will ſee they ſhall not want ſeaſonable deliuerance: for *Pſal.* 37. 8. *hee will not leaue him in his hand*: and although ſuch is their imbred malice, that they would neuer take off their rods from the backes of godly men, yet God will not ſuffer the rod of the vngodly alway to *lye on the lot* of the righteous, *Pſal.* 125. 3. Thirdly, their owne ſinnes beſet them hard, and ſo diſmay them, as though they ſhould neuer get freedome: and this is the ſtrongeſt band of all, which tyeth them to trouble, and all other troubles were but a play, ſo that the heart were perſwaded of the pardon of ſinne (as the Saints in ſickneſſe of conſcience can confeſſe:) but ſinne ſhall ſlay the vngodly; as for the righteous, the promiſe is, *Pſal.* 34. 24. *Though they fall, they are not caſt off*; not that their ſinne doeth not deſerue they ſhould, but becauſe the Lord puts vnder his hand, and reneweth his grace to raiſe them to repentance.

Secondly, this may teach vs not to condemne the ſtate of Gods children when they are in trouble: For, either *in darkneſſe* they ſee light, when God ſtabliſheth their hearts with inward peace or patience, or ſupplyeth ſtrength, or lightneth their burden ſo as they can cheerefully carrie it: or at leaſt with *Iob, after darkneſſe* they ſee light. If in Winter, when we ſee the heauens blacke, the clouds bent to ſtormes and tempeſts, windes roaring, waters raging, the earth couered with froſts, & cold and ſnow, and barrenneſſe or deadneſſe, were it not madneſſe *Vſe 2.*

to say that there would neuer be any summer againe? that the yong springing corne, couered with such stormy and winterly weather, and lying buried vnder the cloddes, should neuer reuiue againe, and grow vp to the harueſt? or that the frost-bitten rootes, and blasted blades should neuer spring forth to flower or seed? No man is so mad, as to condemne summers fruits, because of the winters stormes and barrennesse. This present life is the winter of Gods children, wherein the seedes of grace lye hid and couered vnder the clods of heauy afflictions, disgraces, and a number of tryalls: shall we now condemne and curse the life of Gods people here, and their summer fruits to come in the harueſt, because the fruits of grace, and the glory of their resurrection are couered and hid vnder persecution, affliction, and tryalls?

Summers fruits not condemned for Winters stormes,

Wherein we meet not only with the generall misconceit of vngodly men, but euen of the godly themselues, who sometime with *Dauid* think their owne estate most infortunate, and are ready to slip, to see and compare the wickeds outward prosperitie and happinesse with their owne vnhappinesse and apparent miserie, whereas the Sanctuarie telleth them of the end of both, and so quieteth their hearts.

Vse 3. Thirdly, this serues to teach the godly their dutie:

First, to set before them in their tryalls these three things: First, the commandement of God: Psal. 50. 15. *Call vpon mee in the day of trouble.* Secondly, the promise, *And I will deliuer thee.* Thirdly, the accomplishment of it, or the experience of others, who haue found Gods assistance in trouble: as, Psal. 22. 4. *Our Fathers trusted in thee, they trusted and thou didst deliuer them.*

Secondly, in the deepest of troubles wait for Gods preseruation, and know that though hee come not of a long time, yet at length hee that shall come, will come, and will not tarrie. In this expectation beware of haste, and of euill meanes, and trust when thou seest no meanes, yea,

yea, and against meanes, as *Iob* did, saying, *If the Lord kill me, yet will I trust in him.* The stile of the godly, is, to be brands plucked out of the fire, Zech. 3. 2. *Is not this a brand taken out of the fire?* which shews, that the godly may be cast vpon the coales, yea into the fire an vnmerciful creature, & may be smeared and scorched, yea, in part burnt and consumed; but at length the Lord in extremitie will snatch them out of the fire and preserue them, as a man will catch speedily at that which he would haue burnt.

Thou shalt compasse me about with Songs of Deliuerance.]

IN these words the Prophet *Dauid* riseth vp by a gradation, and goeth beyond that that hee had formerly said concerning his confidence in God. First, he had said that God was his hiding place. Secondly, that he would preserue him in trouble: and now thirdly, that the Lord would make him ioyfull, and to triumph ouer his troubles and enemies, by compassing him in stead of troubles with mercies.

In the words are two things to bee considered: First, the matter of *Dauids* assurance, namely, *Songs of Deliuerance*: Secondly, the measure, *Thou shalt compasse mee about.*

First, *Songs of Deliuerance.*] This implyes the matter of these songs, and that is Gods helpe & deliuerance, which when the Lord affordeth, then there is matter of singing and setting forth that mercy: for a song beseemes him that reioyceth with great ioy, the which ought alwayes to attend our praises.

Secondly, *to be compassed with Songs of Deliuerance*] is, not to haue one or two, or a few occasions or deliuerances to sing praises to God for, but abundant, yea innumerable causes to praise and magnifie God, so as a man can looke no way round about him, but he shall see ma-

ny and infinite mercies, and so many songs and praises, euery new mercie, being a new matter of a new song of Deliuerance. For looke as when a man hath endured an heauy, darke, and vncomfortable night, the morning approcheth, and light begins to appeare, not in any one side of the heauens, but on euery side, that let a man looke where hee will, the light compasseth him, and it groweth lighter and lighter vntil perfect day: So, although Gods children seeme to be in darknesse and in the night of affliction, yet GOD affords some deliuerance, and brings the ioyfull morning, and then they see the light of comfort on all sides, and can say, Now they are compassed with light and saluation. So as the thing, which our Prophet here professeth, is: First, that the Lord would afford him matter enough to frame & compile holy songs of ioyfull praise and thankes. Secondly, that this matter should be so plentiful and abundant, that nothing should on any side be about him, but that whence hee ought to prouoke himselfe to returne ioyfull thankes, he should be begirt with blessings and mercie.

Hence in the first place we may learne, that

Doct.1. Times of ioy succeed times of sorrow to godly men.

As God *hath appointed times of sorrow and straitnesse for his children, so also of reioycing and comfort.* This whole Psalme teacheth it, in the beginning of which how was *Dauid* deiected? What an intolerable burden of sinne complaines he of? how were his bones dryed and broken? how did his moysture drie vp as in the drought of Summer? how did hee roare night and day vnder the heauie hand of God? and all this misery pressed him a long time together: But now towards the end of the Psalme his confidence supporteth him, his ioy comes againe, his comfort not onely returnes, but also in such abundance, as hee seeth himselfe *compassed with Songs of Deliuerance.*

Psal. 126. 5, 6. *They that sow in teares, shall reape in ioy,* (spoken of the Church returning out of captiuitie;) *they*

went

went weeping and carried precious seede, but they shall returne with ioy, and bring their sheaues. Psal. 30. 5. *Heauinesse may endure for a night, but ioy commeth in the morning.* As certaine as is the viciſſitude and change of darkneſſe and light, euening and morning, ſo certaine ſhall the changes of the godly be, their darkneſſe ſhall bee turned into light. *Eccl.* 3. 1,4. *To all things there is an appointed time: a time to weepe, and a time to laugh; a time to mourne, and a time to dance.* All times are limited by God to the faithfull; but firſt for ſorrow, and then for ioy. *Exod.* 15. 27. As it was with Iſrael in their iourney through the wilderneſſe, ſo is it with Gods people in this world. After they had gone through many barren and dry places, then they came to Elim, where were twelue fountaines of water, and ſeuentie Palme-trees, the Lord at length brings them to a pleaſant ſtation: So the Lord hath appointed after labour, a time of reſt; after heauineſſe, a time of ioy; hee brings his children from Marah to Elim, *Numb.* 33. 9. from a place of bitterneſſe, to ſprings of water.

Reaſon. 1. First, becauſe God is not alwayes angry with his children, neither doth hee delight in puniſhing, his anger is but for a moment, and for a little while he forſaketh, but the end is with euerlaſting mercie to haue compaſsion on them, *Iſai.* 54. 8. True it is that he puniſheth and correcteth ſinne in his deadlieſt enemies, and in his deareſt children, but all this as a iuſt and righteous Iudge, and as forced to it, not as a tyrant that puniſheth, with affection, deſire, and delight.

2. Secondly, the troubles of Gods children are ouercome already by Chriſt, who hath carried the heauy burden of them, and hath left onely the croſſe for them to beare, ſo as they cannot ſtill lye vpon them. For if euen the troubles, which Gods choſen are exerciſed withall here, were euerlaſting, and there were no time of releaſe appointed by God, they would be out of meaſure ponderous

derous and weightie: but this makes them easie among other considerations, that, if they bee heauie, they are but short, and (as the Apostle saith) but momentanie.

Thirdly, the vse of afflictions and sorrowes of the godly is, but for a time to exercise their faith, and patience, and therefore cannot bee perpetuall; for, when the tryall is ouer, the burthen must bee remooued. The time of Winter is bitter and barren, and cold, through frosts and stormes; but, besides that it is profitable for the earth and plants, to kill weedes and wormes, and to mellow and rot the ground, it is a forerunner of a pleasant Spring, and a fruitfull harueſt: Such is the state of the godly often here, Christ the Sunne of righteousnesse sometimes departs further off, and leaues the beleeuer in a wintrous estate, laid open to many stormes and sad showres; but, besides that all this winter prepares the soyle, and kils the weedes and vermine of the soule, it goes before an happy spring & harueſt, which will bring in fruits of righteousnesse to those that are exercised. *Ioh.* 16. 22. *I goe away for a while and ye shall be sorrowfull: but I will come againe, and your heart shall reioyce, and your ioy shall none take away.*

4. Fourthly, the promise of God must stand firme, who hath promised blessednesse to them that now mourne for sinne: *Math.* 5. 4. for they must bee comforted: therefore there is a time appointed wherein mourners shall bee comforted. *Prou.* 24. 16. The iust man falleth seuen times a day, that is, into distresse and trouble; but riseth againe. The state of the godly in the sea of this world, is like the Sea Euripus, that ebbes and flowes seuen times a day; it ebbes no oftner then it flowes againe: so the godly haue as many comforts as sorrowes.

And most full of trueth and assured comfort is the promise made by Christ to his Disciples, Ioh. 16. 20. *Yee shall*

shall indeede sorrow, but your sorrow shall bee turned into ioy: It had been a great comfort, if Christ had onely promised, that their sorrow should bee mitigated, and more, to haue said it should bee shortly ended: but to say it shall bee turned into ioy, ministreth abundant consolation and strength in the patient expecting of so happy a change.

Hence is it, that the sorrowes of the godly are often compared to the sorrows of a woman in trauel, as *Isa.* 26. 17. *Like as a woman with child beeing neere her time, is in sorrow, and cryeth in her paines; so haue wee beene in thy sight, O Lord. Ier.* 6. 24. *Sorrow is come vpon vs, as vpon a woman in trauell.* And the sorrowes of the godly are like these sorrowes.

Sorrowes of the godly like the sorrow of a woman in trauell why?

First, in bitternesse and sharpenesse. Secondly, in the vtilitie and profit of them, both tending to a birth. Thirdly, it is not without hope of deliuerance, and in euery hope there is some ioy and comfort in the midst of sorrowes, mixt with them. Fourthly, in the trauell of a woman there is not only an expectation of an end of that sorrow, but also of the fruit of it, which is the ioyfull fruit of the wombe. Fiftly, there is a certaine time set both for the one and the other: All which our Sauiour cleerely confirmeth, Ioh. 16. 21. *A woman, when she brings forth, hath sorrow because her houre is come; but when shee is deliuered, she remembers not the sorrow, for ioy that a man-child is borne:* So you are now in sorrow, but your hearts shal reioyce: so as there is a time set by God not onely to finish the sorrowes of the godly, but also to turne them vnto ioy, as the winter not onely endeth, but is turned to Summer.

5.

Fiftly, there must bee some difference of the sorrowes of the godly from the wickeds, as there is in their persons and estates; and this is the difference, that they sorrow without mixture of ioy, or hope or expectation of deliuerance by any promise, no time is set for their deliue-

deliuerance: nay, all their light must bee darkened, their sunne must set and neuer rise more, and they left in an euerlasting night: but the godly sorrow quite contrariwise.

Difference betweene Gods smiting of his children, and his enemies.

Isa. 27.7,8,9. *Hath hee smitten him as hee smote those that smote him? Or is he slaine according to the slaughter of them that were slaine by him, &c?* Here the Prophet shewes great differences betweene Gods afflicting hand vpon his people, and vpon his enemies and theirs: and the difference is,

First, in the measure: on the one but drops, on the other a sea of wrath: One drinke a cup, the other draw a viall of his displeasure: *hath hee smitten him as hee smote those that smote him?*

Secondly, in Gods intention: his intendement in afflicting the godly, is to lop off their superfluous boughs: *In the branches thereof wilt thou contend with it?* He saith not, with the root of it: But hee quite stockes vp the roote of the vngodly. In the one he intends purgation, by taking off fruitlesse boughes and *branches*, *Ioh.* 15.2. in the other he intends punishment, & *to ouerthrow them with his rough winde in the day of his East winde.*

Thirdly, in the issue and fruit of them. *By this shall all the iniquitie of* IAACOB *be purged, and this is all the fruit, the taking away of his sinne.* In the one the sinne onely, in the other the person is destroyed. The Lord therefore doth not so punish the members of his Church, either as the enemies of the Church would punish it, or as himself punisheth them: As for example. The Deuils, the greatest enemies of the Church, are punished without hope of all mercie, no time of deliuerance is set for them; but the Church is assured of a good and ioyfull end. The Egyptians were terrible enemies to the Church; did God euer smite his Church as he smote them? though it was long vnder their oppression, yet it had a promise of deliuerance, a time set for it, and a ioyfull departure, when all

all Egypt was lasht with that terrible whip of ten cords, and drowned and destroyed in the Sea by Gods immediate hand.

Vse 1.

Here is then first of all a notable ground of patience in sorrowes, God hath set the time how long they shall last, and shall not exceede the appointed time: yea, hee hath not onely set a time of duration, but also of exchanging thy sorrowes into ioy. Art thou in any trouble, or vnder any molestation of Satan or wicked men, vnder reproch, scandall, hatred, persecution, &c? *nubecula est, transibit*; it is a storme too violent to last long; nay, it shall bee changed into a calme, into a faire and comfortable season. Suppose thou be in the night of disgrace, blacked and darkned by wicked ones, as *Dauid* was; suppose thou haue things laid to thy charge, that thou neuer kneweſt, and art forced to repay that which thou neuer tookeſt: yet waite still the good time; after thou hast endured a little scouring, all the soile will tend to thy brightnesse, and the time comes, that God will make thy innocencie to breake out as the light.

Art thou sicke in thy soule, or pained in thy body, and seest no way but present death? waite the time, and thou shalt meete not onely with perfect cure, but perfect health also: onely see thou makest Christ thy Physician. God had appointed a time of *Abrahams* tryall for three daies: but the third day turned his sorrow into ioy, in which he had the comfort, both of his sonne, and his owne obedience. *Ionas* had his appointed time of sorrow in the belly of hell, in the bottom of the Sea, when he was cast out of sight: but at the ende of three dayes he was cast on the drie ground, and his sorrowes and feares were turned into ioy and praises. The thiefe on the Crosse was euen in the hands of death, his paines and sorrowes increasing, as hee felt his life decreasing: how did our blessed Sauiour comfort him, and support him with patience, but with this assurance, that the ende was comming,

comming, and a time appointed, which ſhould inſtantly turne that ſhame and ſorrow into glory and ioy? *This day ſhalt thou be with me in Paradiſe.* *Lazarus* was not onely in the hands, but in the houſe of death foure daies, yet a time was appointed, euen the fourth day, wherein the bands of death were to be looſed, and he reſtored to his former life. And thus ſhall it be with all the Diſciples of Chriſt, whoſe troubles ſhall not laſt alwaies: the longeſt they can laſt, is but for this life, and while they doe laſt, they haue the comfort of both thoſe petitions of Chriſt: firſt, that the Father would keepe them in the world, and ſecondly, that after they bee ſafely paſſed through the world, and the troubles and diſgrace of it, they may bee where himſelfe is, to behold his glory, *Iohn* 17.15,24.

Vſe 2. Secondly, in all troubles, learne to iudge and meaſure thy ſelfe by this doctrine, not according to thy preſent feeling and comfort, which faith doth not alway miniſter: for that may be where there is no feeling. Looke out at the ende, and at that time which ſhall change thy ſtate, and giue thee the fruite of this ſorrowfull ſeede-time. Should an Husbandman meaſure himſelfe by his ſeede-time, what is there but labour and loſſe? but, when he conſidereth, that without a ſeede-time, he ſhall neuer ſee harueſt, and the more liberally he ſowes, the more abundantly he ſhall reape, he is well contented to ſowe in all weathers: So if the godly could conſider, that their ſorrow ſhall not onely end in ioy, but that their ioy muſt riſe out of ſorrow, they would cheerefully ſowe euen in teares, for the hope of a ioyfull harueſt. How do men out of their ſorrowes diſquiet and vexe themſelues, and thinke themſelues caſt off, whereas out of the quantitie and qualitie, the meaſure and manner of their ſorrow, ſpringeth their trueſt ioy?

Againe, in the maner of *Dauids* ſpeech, ſaying, that the Lord would compaſſe him, not with mercies, but ſongs:

Doct. 2. Note what the godly man muſt doe in the times and occa-

occasions of ioy, and in receiuing deliuerances and comforts from God, namely, *breake out into songs or speeches of thankefull praises*. Thus *Dauid* professeth elsewhere, being deliuered from danger, *Psal.*40.3. *He hath put into my mouth a new song of praise*: he neuer receiued a new mercie into his hand, but withall a new Song into his mouth: *Psal.*66.20. *Praised be the Lord, which hath not put backe my prayer, nor hid his mercy from me: I called vpon him with my mouth, and he was exalted with my tongue.* It was the practice of the Church, after her deliuerance from *Pharaoh*, to compile a Song of praise: *Exod.*15. and of *Deborah*, *Iudg.*5.1,2. and of *Ionah*, *chap.*2.9. *I will sacrifice vnto thee with the voice of thanksgiuing.*

Songs of praise beseeme seasons of ioy.

First, this is the returne that God lookes for of all his benefits, and is all that we can giue him for all, and, as it is as much as we can do, so it is as little as we can do: yea, it is the condition, vpon which he promiseth mercies, *Ps.* 50.15. *Call vpon mee in the day of trouble, and I will heare thee, and thou shalt praise me.* Which the godly know so well, as in crauing mercies, they expresse this condition, and binde themselues the surer vnto it, as *Psal.*51.14. *Deliuer me from bloud, O Lord, and my tongue shall sing ioyfully to thy righteousnesse.* Hence sprung all those holy vowes of the Saints, as of *Iaakob*, *Gen.*28.20,21. and that of *Dauid*, which hee would performe in the midst of the people: *Psal.*116.14. This is the ende why God deliuers vs, the ende of his mercies, and therefore is better then the deliuerance.

*Reas.*1.

Secondly, it is a good thing to praise the Lord, *Psal.* 92.1. and it well becomes the iust to bee thankefull, *Psal.*33.1. for first, hereby the Lord shall haue his due, which is a part of iustice. He is content that we haue the good of his creatures, but he reserues the praise of them to himselfe still. He is content we should haue the comfort of them, onely with this reseruation, that the glory of them be his still. Secondly, it is good for vs: for al the benefit

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benefit of our thankes comes to our ſelues, ſeeing by it we both retaine the old, and inuite new mercies.

3. Thirdly, it is impoſſible for ſuch, as haue truely taſted Gods mercies, but to ſpeake of it; ſenſe of mercy in the heart will vntie the tongue, fire wil not be kept cloſe, but will breake forth. And heere is a plaine difference betweene the godly and the wicked. They reioyce in the Lord for his mercy, whereas the moſt that theſe can do, is to reioyce in the mercy, not in the Lord, as a falſe friend that delights more in the gift of his friend, then in the giuer.

4. Fourthly, the godly know, that God doth require, not onely the heart to acknowledge him, but the tongue as well as that, whereby we doe not onely praiſe God our ſelues, but alſo excite and ſtirre vp others to the ſame. And then a mans tongue is his glory, when it can readily glorifie God, and this ſometimes by bare voice and ſpeech, and ſometimes by ſinging out his praiſes, as in this place. Nay, the whole man which is ſo continuall a receiuer, is little enough to manifeſt the praiſe of the giuer: and becauſe the mercies of God follow all the life of man, the whole life and conuerſation ought to be framed to the glorifying of God, and to expreſſe our thankfulneſſe.

5. Fifthly, vnthankfulneſſe for mercies receiued, vnbeſeemes a reaſonable man, much more a Chriſtian man. The vnreaſonable creatures acknowledge their Maſters, Feeders and Benefactors, as the Oxe and the Aſſe: nay, the ſenſeleſſe earth yeelds all her burden to the tillers of it, *Heb.*6.7. and the trees and plants all their fruit to the Gardner that trims them. Yea, this ſinne of vnthankfulneſſe leades a man to idolatrie, makes him ſacrifice to his owne net, and aſcribe things to his owne power, wiſedome and induſtry, thruſting God out of ſight, and out of minde. It prouoketh God to take away euen his temporall fauours, as *Hoſ.*2.9,10. When Iſrael ſaid, *verſ.*12.

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of his Corne, Wooll, and Oyle, *These are my rewards that my Louers haue giuen me*: the Lord answered in displeasure, *I will take away my Corne and Wooll, &c.* And at length the wicked seruant that doeth not trafficke with his Lords talent, for his Masters aduantage, hath not only his talent taken away, but himselfe cast into vtter darkenesse.

Let vs therefore take heede we depriue not the Lord of this part of his honor, but prouoke our selues to thankefulnesse for so great mercies: Let no mercy slip vs without thankefull acknowledgement. And to this purpose vse these meanes: *Vse* 1.

First, learne to acknowledge Gods goodnesse to thy selfe with particular application, as *Dauid* saith here, Thou shalt compasse *me* with songs of deliuerance. Not only confesse his goodnesse to others, as to *Abraham*, *Isaac*, *Iaakob*, nor only his deliuerances of *Noah*, *Daniel*, *Lot*, but also his mercies to and deliuerances of thy selfe, as *Paul* did, Christ gaue himselfe for *me*, and dyed for *me*. This will exceedingly whet vp thankefulnesse, whereas only to acknowledge God good in himselfe or to others, and not to thy selfe, will make thee murmure and repine. 1. Meanes and helps to thankfulnesse.

Secondly, set before thee the number of Gods mercies, and muster them somtimes, & take a view of them, or, because they are numberlesse, and so large as they reach vp to heauen, suruey them in their heads, temporall and spirituall, positiue and priuatiue, publike, priuate, and personall, either continued or renewed according to thy seuerall necessities; and so, seeing thy selfe compassed with mercies, thy songs and praises may be in the same measure, as *Dauid* takes it vp for his practice. As he is compassed with mercies, so with songs of deliuerance: and thou likewise, as the mercies thou receiuest are innumerable, oughtest to renew thy songs and praises. 2.

3. Thirdly, highly prize them according to their goodneſſe, *Pſal.* 116. 12. 13. *Dauid* valuing and weighing Gods mercies towards him, enters firſt into a deliberation what he might render to the Lord, and finding that the Lord was beyond all that he could recompence, in the ſecond place he ſetteth vpon this determination, that when he could finde nothing elſe, he would take the cup of ſaluation, and call vpon the Name of the Lord.

How to prize Gods mercies. And we ſhall much the better prize them, if, firſt, we conſider our miſerie without theſe mercies, euen the leaſt we enioy. Common mercies are commonly neglected or vnprized, becauſe they be ſo ordinarie: the Sunne, the Aire, Meat and Drinke, are common and continuall mercies; how miſerable were our life without any of them?

Secondly, our vnworthineſſe of the leaſt, *Gen.* 32. 9. I am leſſe then the leaſt of thy mercies, ſaith *Iaakob*. Nay, ſeeing we haue forfeited all and deſerued all the curſes of the Law, it is Gods mercy that wee are not conſumed, and a further and more liberall mercy to renew mercy: but

Thirdly, eſpecially if we can receiue them as loue-tokens and pledges of further grace, ſealing vp vnto vs the Couenant, and that ſpirituall Marriage betweene Chriſt and vs. A ſmall token from a deare friend, but eſpecially of a Louer to his Spouſe, is therefore moſt welcome, becauſe it aſſureth of the marriage and further fellowſhip.

Fourthly, if we conſider the greatneſſe, the excellency, the iuſtice, the wiſedome, the power, and the mercy of all Gods workes, eſpecially of his mercies: that a piece of bread ſhould feed, not choke vs, is from this greatneſſe of power, wiſedome, and mercy.

Fiftly, another meanes to become thankefull, is, to remember his mercies, and not let them ſlip from vs,

Pſal.

Psal. 103. 2. My soule, praise the Lord, and forget not all his benefits: and our Sauiour Christ, *Ioh.* 5. 14. saith, Thou art made whole, goe sinne no more: as if he had said, Keepe this blessing in memorie, and let it euer prouoke thee to thankefulnesse.

Meanes to recall Gods mercies into memorie.

Now the way to recall into our memorie Gods mercies, is, first, by occasion of euery renewed mercy, to looke backe to the former, and account it as an addition to the other. Tradesmen make a day-booke for daily receits, and by occasion of one, often looke backe vpon others: it were neither vnnecessary nor vnprofitable, to haue such a day-booke to write vp our receits from God; assuredly it would much helpe our slipperie memories, which we are loth to trust in ciuill matters, and helpe the Lord sometime to his due. Therefore write and register the noble acts of the Lord, *Psal.* 102. 18.

Secondly, if we set speciall markes vpon them, and raise some monument or other of them in the heart. Many wayes in the old Testament did the godly help their memorie, and keepe in minde the speciall fauours receiued of God: sometimes by compiling holy Psalmes, which are preserued in the Church, for the preseruing of Gods mercies in memorie, as *Dauid* wrote many, and the faithfull sang praises for their deliuerance out of the Red Sea, *Exod.* 15. 1. 2. sometimes by setting vp stones, as in Gilgal where the waters of Iordan were diuided for the passage of the Israelites: sometimes by erecting Altars, as the Patriarkes did in those places where God specially appeared vnto them, and vouchsafed them a gracious presence: sometimes by imposing new names or changing the old, as *Abram* into *Abraham*, and *Iaakob* into *Israel*: so *Gen.* 22. 14. *Abraham* called the place where he receiued a Ram, to sacrifice in stead of *Isaac*, Iehouah-ijreh, the Lord will see or prouide. All these things were done either by commande-

ment or inſpiration from God, that the mercies of God might not be forgot, but might be declared from Parents to Children, and ſo might be continued in minde with all the Ages of the World.

Vſe 2. Secondly, this ſerues to reproue the careleſneſſe of men in this dutie, few returne with the Leper to praiſe God: and Chriſt is faine to aske, Where are the other nine? *Naaman* would giue *Eliſha* a reward when hee was cured, but the reward which men returne to the Lord, ſhewes they be not yet cured from their ſinnefull leproſie. How doe men ſwallow the mercies of God, as the Swine doe maſt, not looking vp to the tree, ſcarce bleſſing their meat? How doe we vnder-prize them, and the commonneſſe of mercies lets vs not ſee the worth of them? as the precious Word of life, to ſay of it as they did, Oh this Mannah, we ſee nothing but this Mannah: and ſo concerning our dayes of peace, Oh it was better (ſay ſome) when we had Warres: the more Fooles we, that know not how to vſe our peace, and teſtifie ſo great vnthankefulneſſe for ſo great a mercy. The Saints of the primitiue Church knew better how to vſe their peace, *Act. 9. 31.* that Church had reſt, and they were edified and walked in the feare of the Lord, and multiplyed in the comfort of the holy Ghoſt.

How lamentably doe men abuſe their wits, their ſtrength and health to drunkenneſſe, ſurfetting, and vncleanneſſe? their wealth and calling to iniuſtice, coozenage, couetouſneſſe? their meat and drinke to riot and exceſſe, as though the Lord required no other returne, or would require no other reckoning?

How doe men forget the great mercies of God, both common and priuate? We haue forgot the wonderfull deliuerance from thoſe bitter and bloudie times of Queene *Mary*: we haue forgot the happy gouernement of Queene *Elizabeth*, and the bleſſed proceedings of the Goſpell therein: we haue forgot the miraculous

ouer-

ouer-throw of the inuincible Nauie in the yeere 88. we haue forgot the peaceable entrance of His Maieſtie, when we had cauſe to feare the dayes which many hoped for: wee haue forgot the fift of Nouember, the ſtrangeſt deliuerance that euer God beſtowed on any Nation, from the bloudie, fierie, and helliſh plot of the Papiſts, by gun-powder: we haue forgot our freedome from the plague, which waſted thouſands and ten thouſands in our ſtreets. And no maruell, if we forget mercies paſt, when bleſſings preſent are not remembred: We forget that God hath created vs reaſonable creatures, that he hath giuen vs wiſedome in our ſoules, proportion and ſtrength in our bodies: We forget that wonderfull redemption wrought by Chriſt, which no creature was able to deuiſe, and the Angels *deſire to pry into*; a redemption farre more glorious and victorious then that ouer *Pharaoh*, out of Egypt: We forget our day of viſitation, our time and talents that our Maſter hath giuen vs to trafficke withall.

Oh, but we cannot forget theſe things. *Obiect.*

Yes, we can and doe, as the Iſraelites were no ſooner gotten out of the Wilderneſſe but *incontinently they forgate Gods wonderous workes*, *Pſal.* 106. 13. what workes were thoſe? Firſt, their preſeruation in Egypt, and increaſing againſt *Pharaohs* power or policy. Secondly, their deliuerance at the Red Sea. Thirdly, the mightie miracles, by which he preſerued them, in their Clothes, Shooes, and Mannah. *Answ.*

Why? how could they forget theſe, at leaſt ſo ſoone? they could diſcourſe of them long after. *Obiect.*

We are ſaid to forget Gods workes: firſt, when we ſet not our mindes on them, as *Iſa.* 57. 11. Thou haſt not remembred me, nor *ſet thy minde* thereon: and *Deuter* 32. 2. *Remember the dayes of thy youth and conſider:* they knew and ſometimes did remember, that ſuch things had beene done, but they did not ſet their mindes on *Answ.*

them, nor consider, for what purpose God had done all this. Secondly, wee are said to forget Gods workes, when, though we hold them in our vnderstanding and memorie, yet our practice shewes we remember them not, when our liues and courses are not answerable to his mercies, as, when Israel left the true worship of God and sought to Idols, it is said that they forgate God. Doe wee walke as redeemed from vaine conuersation? Doe we improue our day of visitation according to the light and meanes that we haue? Doe we trafficke with our talent to our Masters aduantage and not our owne? These things while we may be conuinced of, we are also conuinced of forgetting God, not only in things past, but in present also.

Motiues to thankfulnesse.

Oh let vs take heede, and breake off this sinne by repentance, and expresse more dutifull thankefulnesse towards God, and consider: first, how the Lord prizeth thankes and praise aboue all sacrifice, as *Psal.* 50. 13. *Will I eate the flesh of Bulls, or drinke the bloud of Goates? offer vnto God praise and pay thy vowes:* and *Psal.* 69. 30. 31 *I will praise the name of the Lord with a song, and will magnifie him with thankesgiuing: This shall please the Lord better then an Oxe or a Bullocke.*

Secondly, consider what an intolerable hypocrisie it is, to be more earnest Suters for mercies, than thankefully Acknowledgers of mercies receiued.

Thirdly, consider vvee how God preuents vs vvith mercy, and is first in goodnesse, and free in bountie, vvhich vvould make vs thinke vpon some returne, as the Saints haue done before vs.

Fourthly, acquaint vve our selues vvith the life of Heauen, and hereby begin life eternall, vvhich vvhen the Saints vvere depriued of, how did they lament their estates? *Psal.* 84.

Fiftly, must vve praise God for euill, and for affliction, and for taking away? and not for good, and for giuing? *Iob* 1.

Now

Now further, this dutie of thankesgiuing being so great a seruice, as that it is sometimes put for all the worship of God, it shall not be amisse to enter into our selues in particular, by a more narrow view of our selues, to take better notice of our estate, both by iudging our selues in the things we faile in, and by prouoking our selues with more cheerefulnesse to so holy a dutie.

Many wayes haue we erred: first, in not doing the dutie at all.

Many faile in not doing this dutie.

Secondly, in doing it. First, in not doing the dutie many stray many wayes, as

First, how few of vs take notice of Gods mercies, with which he compasseth vs, when (as we say) we cannot see Wood for Trees, being beset with numberlesse mercies, and yet see none or as good as not, and therefore cānot to any purpose open our mouthes in thanksgiuing further then in generall termes, slubbering ouer the dutie, as hauing the heart vpon euery thing else? How few consider, how being dead in sinne they are begotten to the life of God, how of Enemies they be become Friends, how they haue part in the first resurrection in grace, and assured hope of the second to glorie? How many sinnes are there, which God hath not let them know? How many, of vvhich he hath let vs know the pardon? How hath he kept vs from diseases? How restored vs out of sickenesse? How vvardeth he vs all the day long, feedes vs, and leades vs in our going in and out? How carryeth he vs in his armes, saues vs from danger, and maintaynes our peace of soule and body, our health and reputation? How keepes he vs and ours euery night, and refresheth vs with sleepe? For he giues sleepe to his beloued, draweth our curten, watcheth ouer our houses from fire, from robbers, and from ruine, and euery morning, yea euery moment, reneweth mercy vpon vs.

Enemies to thankfulnesse.

1. Carelesnes.

These things while wee take no notice of, wee must needs faile in this dutie: for vvere there thankefulnesse, it vvould smother no mercies, but novv it is vvith vs as vvith children, vvhose eaten bread is quickly forgotten.

2. Slight regard.

Secondly, Numbers of men count basely of, and eleuate Gods mercies, and then there can bee no thankesgiuing: So much as a man esteemeth a gift, so much he is thankefull for it; neyther is it hauing of things, but hauing them in estimation, which breedes thankefulnesse, *Numbers* 11.6. The Israelites hauing Mannah, thought basely of it, and were so farre from giuing thankes for it, as they murmured and said, Wee see nothing but this Man: and so men speake at this day of the spirituall Mannah, the Word of God.

We thinke it an ordinary thing to dispatch our ordinary businesse, as a iourney or the like, and esteeme not of Gods successe and blessing vpon it, as *Abrahams* seruant did, *Gen.* 24.27. saying, *Blessed bee the Lord God of my Master*; I being in the way, *the Lord led mee to the house of my Masters Brethren.*

Wee thinke it a slight thing to bee carryed day by day through our way, and not to bee surprized by Satan or temptation; but *Dauid* otherwise esteemed of it, as 1. *Sam.* 25.32. *Blessed bee the Lord, and blessed bee thy counsell, and blessed bee thou that hast kept mee from doing this thing.*

Wee count it no great matter to bee drawne out of weakenesse or sickenesse of bodie: Oh it is but an ordinarie thing; whereas, if wee did esteeme rightly of it, with the Leper wee would glorifie God with a lowd voyce. Wee thinke it a common thing, and neuer prize the benefit to bee fed and clothed euery day, to be able to enioy these creatures to our life, health, and strength: whereas, if a man bid vs to supper or meate once in a yeere, or quarter, wee will then thanke him, and after meeting him againe, thanke him for our kind welcome,

or

or checke our ſelues if we forget it, and will bee aſhamed to make no neighbourly requitall: but God gets not ſo much thankes for his continuall ſpreading of our Table, and furniſhing it, and filling of our Cups daily, as a man doth for one meales meate, as though GOD were more bound to vs then a man, or wee leſſe bound to him then a man to his Neighbour.

And when men haue thus vnderualued Gods bleſſings while they haue them from him, how iuſtly doth hee depriue them of them, till they know the price and worth of them, and in their reſtraint make them enioy a ſmall thing more thankefully and comfortably, then when their plentie hindred them from being daintie? Hunger were good ſawce, and would giue relliſh and taſte to courſer things then men now contemne.

3. Diſcontentment.

Thirdly, others are diſcontented with their eſtate, and then can neuer be thankefull; Oh, God giueth them not what, and when, or how much they would haue, or, others haue more then they, or, they deſerue more then they haue, or, their troubles are aboue the fauours they haue; and thus they enioy nothing eyther thankefully, or comfortably. But alaſſe! Firſt, how little doe wee ſee what vnprofitable ſeruants wee are, when wee haue done all wee can? *Luc.* 17. 10. and how we deſerue nothing but ſtripes, like Whelps vnder the Table of our Lord, not deſeruing the crummes? Secondly, how doe wee harpe vpon our wants more then our receits, ſo to depriue God of his glorie, and our ſelues of comfort? as *Ahab* was vnthankefull for a whole Kingdome, and ſicke becauſe hee wanted *Naboths* Vineyard. Thirdly, how doe wee rather repine at that which others haue, then conſider what is our owne need? as if a bitter medecine were not as good in ſeaſon as the ſweeteſt dainties. Fourthly, how doe we caſt our eyes onely on that, which God can giue, and not vpon that hee hath giuen, or we can receiue? Fiftly, how doe wee gnabble vpon the

the ſhell, which is the gift, and neglect the meat, which is the goodneſſe of the Giuer, which were it once taſted in the ſoule, would bee thought ſweeter then life, and would make it breake forth into prayſes?

4. Abuſe of mercies.

Fourthly, others peruert and blaſpheme Gods mercies, and in ſtead of thankefulneſſe load him with wicked and vngracious behauiour. Some haue receiued gifts and talents of learning and knowledge; but in ſtead of employing them to his prayſe, they eyther hide them in a Napkin, and doe no good as the vnprofitable ſeruant, *Matth.* 25. 25. liuing as drones and vnprofitable burdens in the Church and Common-wealth, and as corrupt trees, fruitleſſe themſelues, and keeping the ground barren: or elſe they doe much hurt with their learning, oppoſing the truth and goodneſſe and good men, defending corruptions, maintaining corrupt opinions, and making bridges to Poperie or prophaneſſe: or elſe they corrupt others by making filthy Poems, and ſuch like. Some haue receiued wealth and a large eſtate of earthly things; ſome honours, fauour, and authoritie; of whom GOD may looke for more becauſe they haue receiued more: But how for mercies returne they rebellion in all their liues, and diſſoluteneſſe in their whole courſe? How peruert they authoritie to iniuſtice, wrong, oppreſſion? How doe they by meanes of their wealth ſwell in pride, and arme themſelues to contentions, to contempt of inferiours, equals, and betters, and to tumble in all voluptuouſneſſe and luſts, ſo ſtrengthning themſelues againſt God? Some blaſpheme GOD in his goodneſſe, in ſtead of thankes, as the Iſraelites did, *Deut.* 1. 27. ſaying, Becauſe *the Lord hated vs*, hee brought vs out of Egypt, to deſtroy vs: What could bee greater blaſphemie then this? yet this is our horrible ſinne alſo, to receiue good things of God and repay euill.

Others faile in doing it.

Secondly, as many of vs faile in doing the dutie:

First,

First, when wee can vse some common tearmes of thankefulnesse, as many can thanke God for all, but first, without all *affection* beseeming the dutie, there is no heartie acknowledgement nor glad entertainment of the mercie, wee are farre from these *Songs of deliuerance*, we tell not of Gods goodnesse as *Dauid* did, *Psal.* 66.14. *Come and I will tell you what the Lord hath done for my soule*; and as *Moses told Iethro what God had done for them*, *Exod.*18.8. If a friend should doe vs a kindnesse, wee would reioyce in it, and tell others what such a one hath done for vs, and according to our ioy in it, would our care be to testifie thankefulnesse, and our sorrow and accusing of our selues to bee backeward herein.

Secondly, without *all action*, as though wee would pay all our debt to God with good wordes, whereas soundnesse of thankefulnesse is seene in actions, and the life of the dutie is not in a sound of wordes, but in the carriage of the life and course: *Dauid did loue the Lord, because he had heard him*, *Ps.*116.1. Euerie new mercie is a new testimonie of Gods loue, and a new spurre of our loue to God, as *Dauid* (in the same place) *would pay his vowes to God, which hee made in affliction: to set forth Gods prayse, he would keepe his iudgements and doe righteously alwayes*, *Psal.*106.3. see *Psalme* 111.1.2. to the 10.

This is that, which GOD requires of his people, when hee hath giuen them the good land and accomplished all his promises, that they should not forget him, but *feare him and walke in his wayes*, *Deut.*6.10.11. If a Land-lord should come to demand his Rent, and the Tenant thinke to please him with good words, but neither pay him his due nor regard any of the conditions of his Lease, agreed vpon, should not hee both deceiue himselfe and cause the Lord to re-enter for not paying? Would God we were so wise to acknowledge, that the Lord lookes for another manner of Rent then words,

words, and that, as wee will not let Leaſes goe for not paying of Rent to man, ſo wee would giue the Lord no iuſt cauſe to ſtraine vpon vs and all that wee haue, for breaking our conditions with him! To him that doth vs a great pleaſure, we profeſſe our ſelues in his debt, and acknowledge our ſelues at his command to the vttermoſt of our power: Oh let vs bluſh and be aſhamed to be ſo ſuperficiall in actuall and ſubſtantiall thankefulneſſe towards our God!

Secondly, a number make ſhew of many thankes, but all is in pride and hypocriſie, and can thanke God for that they neuer had, and much leſſe the ſenſe of it. The Phariſe prayſed God for that he neuer had, *Luc.* 18.11. Oh he was neuer ſo bad as the Publicã, no Extortioner, nor an vniuſt perſon like others. Ciuill men will thanke God they doe no man harme, come to Church, liue in compaſſe and good faſhion: they thanke God they beleeue as well as the beſt, without all doubting, they be good ſubiects, and they loue God with all their hearts: Here is a Phariſe iuſtifying himſelfe, but hee goes not away ſo, he departs not iuſtifyed. But the poore Leper fell downe humbly on his face at Chriſts feet, prayſing God, and the Publican at the Church-doore: *Iaakob* is leſſe then the leaſt of Gods mercies, and *Abraham* before God is but duſt and aſhes.

The Papiſts make ſhew of thankes to God for their ſaluation, which yet they can merit for themſelues: all one as to thanke God for nothing; for they muſt come to Heauen by their owne good deeds, and what needes then the mercie of God? Some of our ignorant people thanke God they can ſerue God and ſay their Prayers as well as any: but what Prayers? the tenne Commandements, and Creed, the Aue-Mary: A Popiſh thankeſgiuing, when there is not a word of prayer in them all.

Thirdly, euen the beſt of vs are infinitely wanting in this dutie, when wee ſet our ſelues to the beſt per-

for-

formance of it, as appeareth by theſe things.

Failings in our beſt performance of this dutie.

Firſt, in our prayſes wee caſt our eye chiefly on temporall things, and are more feeling and feruent in our prayſes for them, then for ſpirituall mercies: wee dote too much vpon them as the Iſraelites did, *Numb.* 11.5. ſaying, Wee remember the Fiſh which wee did eate in Egypt freely, the Cucumbers, Leekes, Onyons, and Garlicke that wee had there: but now our ſoules are dryed away, and there is nothing but this Mannah: Whereas the Apoſtle counted all things but doung for Chriſt and in compariſon of ſpirituall bleſſings, wherewith he beginneth his prayſes, *Phil.* 3.5. and *Epheſ.* 1.3. *Bleſſed be God, who hath bleſſed vs with all ſpirituall bleſſings in heauenly things:* and ſo he goeth on in this Argument as one that cannot get out of it. Wee had cauſe of comfort in our affections, if wee could forget the things that are below, in compariſon of heauenly bleſſings.

Secondly, how partiall are wee in our thankeſgiuing? for a great bleſſing wee can giue ſome thankes, but thoſe that wee count ſmaller, wee paſſe ſleightly, whereas, were our eyes ſo cleere as they ought, wee could not but ſee God in the leaſt of them. Beſides, wee can ſometime giue thankes for a preſent mercie with ſome affection, but wee forget eaten bread; whereas *Salomon* gaue thankes as well for the promiſe made to *Dauid*, as the accompliſhment of it to himſelfe, 2. *Chron.* 6.10. but the great workes of GODS mercie are to vs but nine dayes wonder.

Further, whereas wee are bound to thankefulneſſe euen for thoſe mercies, which GOD hauing promiſed hath in ſtore for vs, how doe wee confine our thoughts to the preſent, not looking beyond the day to prouoke our ſelues to this dutie? *Dauid* goes further, and ſayth, *Oh how great good things haſt thou laid vp in ſtore for them that feare thee!* eſpecially, ſeeing they are ſuch as eye hath

hath not ſeene, nor eare hath heard, neyther can enter into the heart of man to conceiue.

3. When we ſet our ſelues to be thankful, how ſleight, how ſhort are we in this dutie & part of Gods worſhip? we can in the groſſe & lumpe turne ouer a great heape of mercies, not willing to trouble our ſelues with the particular recounting of fauours, which would bee a ſpeciall helpe to the dutie. *Iaakob* farre otherwiſe, *Gen.*32. 10. *I am not worthy*, ſayth hee, *of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe I paſſed ouer this Iordan, and now I am become two bands.*

And to conclude, how little are our hearts ſtirred to thankeſgiuing vnder croſſes and afflictions? whereas our Commandement is, *In all things giue thankes, euen in croſſes and loſſes.* We can receiue good from God, but no euill; whereas our dutie is with *Iob* to bleſſe God as well in taking away as in giuing.

1. *Theſſ.*5.18.

Thus ſeeing how farre wee are from our dutie, let vs iudge our ſelues, and take our ſelues tardie in the ſlips, and amend what we haue failed in, and for time to come ſo frame this dutie to this Doctrine, as God may haue his prayſe, and we his mercies continued to vs and ours.

*Doct.*3. The matter of the godly mans ſongs muſt bee ſpirituall.

There is yet remaining a third point of Doctrine, namely, that the matter of the godly mans ſongs, & ioy muſt be ſpiritual and heauenly: as here, the ditty of *Dauids* ſongs are Gods deliuerances & praiſes of God for deliuerances: And this his practice elſewhere. *Pſal.*22. 25. *My prayſe ſhall be of thee in the great Congregation.* *Pſal.*59.16.17. *I will ſing of thy power and prayſe thy mercie:* ſee the place. *Pſal.*57.8. *I will ſing vnto thee among the Nations.* And in reſpect of this argument of all his *Pſalmes*, *Dauid is called the ſweet Singer of Iſrael*, 2. *Sam.*23.1.

Reaſons. 1.

Firſt, the Commandement enioyneth vs this, *Epheſ.* 5.19. *ſpeaking vnto your ſelues in Pſalmes and Hymnes and*

and ſpirituall ſongs: therefore our ſongs muſt be ſpirituall: firſt, for matter not prophane. Secondly, they muſt proceede from Gods ſpirit as the Author of them. Thirdly, they muſt be framed with honeſt and gracious wordes, beſeeming the Spirit.

Fourthly, to a ſpirituall end, which is, firſt, Gods glorie: and ſecondly, our owne and others edification. And in the ſame place it followes: *Singing and making melodie in your heart to the Lord*, euer looking and referring your Pſalmes to God, as the right obiect of them and our ioy. *Col.*3.16.17. there is required, firſt, that our ſongs come from the Word dwelling plentifully in our hearts. Secondly, that they be ſpirituall, for the former cauſes. Thirdly, that they be to the Lord, that is, firſt, before the Lord. Secondly, to his praiſe, as *Ver.*17. *Whatſoeuer yee ſhall doe in word or deede, doe all in the name of the* LORD IESVS, *giuing thankes to God and the Father, by him*: and *Pſal.* 37.4. *Delight thy ſelfe in the Lord.*

Secondly, the godly ought euer to giue teſtimonie of that heauenly ioy, vvhich delighteth their ſoules, and vvhich is a fruit of the ſpirit, *Gal.*5.22. ſeeing they profeſſe to be led by the ſpirit; and by this they notably incite themſelues, and inuite others to pietie. 2.

Thirdly, it is fit there be a difference betweene wicked and godly mens ſongs. They ſing like themſelues, either vvickedly, vvantonly, and filthily, or the beſt of their ſongs, vvhich they ſing with any feeling, are but vvorldly, vvhen their Wine and Oyle are increaſed, and they enioy temporall proſperitie: But the godly muſt be in another tune; they muſt ſing, becauſe God hath lifted vp the light of his countenance vpon them: they haue a peculiar ioy, the ioy of Gods people, vvhich *Dauid* deſireth the Lord to viſit him vvithall, *Pſal.* 106.5. The Stranger enters not into this ioy, *Prou.*14.10. 3.

Fourthly, if the godly ſhould not make their ſongs of God, 4.

God, he ſhould haue little or no praiſe on earth for all his mercies, ſeeing the vvicked cannot praiſe him, the dead (in ſinne) cannot praiſe him, they can reioyce naturally in eating, drinking, ſporting, building, and ſuch props of the fleſh, yea and are neuer ſo glad as when God is fartheſt off, out of ſight and out of minde: Now if the Chriſtian man, vvho hath a true ſenſe of God, ſhould not ſing vnto God, he ſhould haue no praiſe at all of all his goodneſſe.

5. Fiftly, the ſongs of godly men on earth are beſt, when they be the ſame for kinde and matter with their ſongs in heauen, ſeeing the ſame heauenly life and ioy is begun on earth, vvhich vve muſt haue in perfection in heauen, and there is no difference but in the degree. And this vve ſee plainely in the Scripture, both vvhat is the matter of that new ſong of the Saints in heauen, vvho had gotten victorie ouer the Beaſt, *Reuel.* 15.3. the ſong of *Moſes*, and the ſong of the Lambe, ſaying, *Great and marueilous are thy workes, Lord God Almightie*, iuſt and true are thy wayes, King of Saints: And, that the ſongs of the godly haue commonly beene of the ſame argument and matter, is cleere by the Church in generall, and in the ſpeciall members of it. The Church, *Exod.* 15.1.2. ſang this ſong vnto the Lord, and ſaid in this manner, *I will ſing vnto the Lord, the Lord is my ſtrength* and my ſong, he is become my ſaluation, &c. My ſong:] that is, firſt, the matter of the ſong, the Lord, to whom all praiſe belongeth: and ſecondly, he in whom the Church reioyceth and glorieth all the day long. *Iſa.* 5.1. *I will ſing to my beloued*: Chriſt is the ſong of the Church; the whole booke of Canticles is a ſong of Chriſt, and the Church, which ſingeth out his beauties, perfections, and affections, and deſcribeth him in excellent manner from top to toe. So for the particular members of it: *Dauid* profeſſeth it, ſaying My ſong ſhall be of thee all the day long: the like we may ſee of *Hanna*,

Hanna, *Zachary*, *Simeon*, *Mary*, *Deborah*, and *Barak*, *Iudg.* 5. All whose songs record how they made God their glorie, and the matter of their Psalmes and praises; in a word, they were no other then songs of deliuerance.

Sixtly, let a man turne his face any way else from God, let him sing of his wealth, of his pleasure, or any of the delights of the sonnes of men, his song shall be but a short one, and as vnsound as short. *Salomon* tryed his heart, and tyred himselfe in worldly pleasures, treasures, honors, and all kinde of earthly happinesse, but he comes at length to a recantation, and sings a new song, and tells vs, that all that is vnder the Sunne, is but vanitie and vexation of spirit. And trie it after him who vvill, hee shall surely change his note as hee did, vvhen his laughter shall be no better in his owne eyes then madnesse; and the reason is, because nothing out of God can afford matter of sound ioy. 6.

We see hence what to thinke of musick in Gods seruice, of which kinde songs are. In the old Testament it was of diuine institution, and a part of the ceremoniall Law. In the new Testament God requires a more spirituall worship, and yet we are allowed vs that musicke, whether naturall or artificiall, whereby the heart is raised vp and prouoked to glorifie God. Is any man merry, saith *Iames*, let him sing Psalmes, *Chap.*5.13. *Vse* 1.

The conditions of this musicke must be these: first, it must tend to edification, and therefore it must be vnderstood. Secondly, it must not carry away the heart or eare, either of the Singer or of the Hearer, but stirre it vp. Thirdly, it must not consist more in *fragore quàm feruore*, more in contention of voice, then intention of heart. Fourthly, it must be orderly, not wasting the time of preaching: for the better must take place and take vp more time. Here therefore is not approued that practice of the Papists, in turning out of the preaching

of the Word, for their chanting of Masses and musick, which is, first, in Latin, and therefore cannot be vnderstood nor edifie. Secondly, superstitious: for all of them hold, Masse sung to be more holy and meritorious then Masse said. Thirdly, they sing to Idols, and God is not the matter of their songs. The best Organe in Gods seruice is a Christian and faithfull mans heart: set that in tune, and there will be sweet musicke. But as for our singing of Psalmes in publike and priuate, the vse of them is excellent, if vsed aright: first, to celebrate the Name of God in the acknowledgement of his mercies. Secondly, by singing to awaken our dull hearts, and raise them towards God. Thirdly, as to testifie our owne thankefulnesse, and shew our affection, and reioyce our selues in him, so also to stirre vp others to zeale and feruencie, as *Psal.*34.3. O magnifie the Lord *with me*, and let vs exalt his *name together*. Fourthly, to comfort and refresh our sorrowfull spirits, as *Paul* and *Silas* being in prison sung *to God* euen at midnight, *Act.* 16. 25. Fiftly, to learne by the examples of the Saints to feare God, to trust in him in aduersitie, and so to confirme our selues in pietie. Sixtly, to be acquainted with the Psalmes, and learne them by heart, in which is a most artificiall anatomie of the soule of a Christian, shewing most liuely his whole state and constitution.

Vse 2. Secondly, if the matter of our songs be best when diuine, it condemnes all those wanton songs and tunes, which misse-tune the heart and affections, and tend to nothing but corruption: *Dauids* songs were of God; but, how vaine and vile are the songs of our common people? How happily might they make exchange of their wanton Sonnets and filthy Ballads with these holy Psalmes? first, doth not the Apostle include such amorous & lewd songs vnder iesting or fooliſh talking, which he aduiseth Christians to exchange with thanksgiuing?

giuing? *Ephes.*5.4. Secondly, must we giue an account of euery idle word? and not of euery idle song, which is hurtfull to our selues and others, and keepes out better? Thirdly, it is a manifest note of a carnall man, to be delighted with wicked or foolish songs: Doth not want of spirituall affection argue the want of the Spirit? And doth not want of spirituall songs argue want of spirituall affection? And if it be so, our eyes see a generall decay of godlinesse, and increase of Atheisme and prophaneneſse among our people, who are generally decayed in singing Psalmes, and delight to sing nothing but prophane Ditties, barring grace out of the heart.

But I cannot passe ouer the practice of wicked Fidlers, who make it their profession, and get their liuing by the daily poysoning of many with themselues, by most filthy and ribaldrie songs, shameleſse and vnchaste Ditties; setting themselues to please the foule and wicked hearts and eares of men, to the displeasure of God, and their owne damnation without timely repentance. I may not name *Dauids* songs almost the same day with these detestable Ditties. But, if filthinesse and fornication ought not to be named among Saints; then should there be no place for such Teachers of filthinesse, whose mouthes were better be without tongues, then filled with songs of any such kinde: for as these doe much infect and poyson others, so any better vnbeseeme themselues.

Cannot we by all our labour and best endeuours preuaile with men, while wee prouoke them to puritie of heart and life, such is the gulfe of naturall vncleanneſse and filthinesse? And is there any neede of such firebrands and incentiues of lust? Doe men neede spurres and prouocations to vnchastitie and filthinesse? If it be not in the power of Christians, to stop the mouthes of such Satanicall Factors, yet let them be wise to stop

their owne eares, leſt hereby the Deuill caſt a ſparkle into their Gunne-powder.

Vſe 3. Thirdly, let vs learne to checke our ſelues, when we finde our ſelues heauie and wearie in talking of good things, and of our gracious God, ſeeing the godly account this a refreſhing and matter of godly ſongs, and when we finde want of Spirit, and coldneſſe of heart in ſinging Pſalmes, publike or priuate: for this argues decay in godlineſſe, and coldneſſe in Religion, ſeeing the heart muſt leade the tongue, and a ioyfull tongue accompanies a gracious heart.

Meanes to help forward our ſongs in God, are theſe: Firſt, make vp thy peace with God: Acquaint thy ſelfe with him, then ſhall the Almightie be thy delight, *Iob* 22.21,26. Grow vp in the knowledge of God; the more thou knoweſt him, the more full will thy ioy be: eſpecially get aſſurance of the pardon of thy ſinnes.

Secondly, delight in his Word and Ordinances, as in the deedes of thy ſaluation, *Pſal.*119.54. *Thy Statutes haue beene my ſongs in the houſe of my pilgrimage.*

Thirdly, get ſinceritie of heart: for, *Can an hypocrite delight himſelfe in the Almightie? Iob* 27.10. No, hee cannot.

Fourthly, beware of intangling thy heart with wicked or worldly pleaſures: for theſe are as water caſt into heauenly heates; keepe out carnall ioyes, and labour to make thy ioy more heauenly.

VERSE 8, 9, 10.

8. *I will inſtruct thee, and teach thee in the way that thou ſhalt goe, and I will guide thee with mine eye.*

9. *Be not like an Horſe, or like a Mule, which vnderſtand not; whoſe mouthes thou doeſt binde with bit and bridle, leſt they come neere thee.*

10. *Many*

10. *Many ſorrowes ſhall come to the wicked, but he that truſteth in the Lord, mercy ſhall compaſſe him.*

NOw we come to the third vſe of the former doctrine, laid downe in the former part of the Pſalme, which concerneth our obedience vnto God: the ſumme of it is this, that when a Chriſtian hath gotten remiſſion of ſinnes, hee muſt take heede of offending God any more, and indeuour to walke worthy of ſo great a mercy.

Theſe three Verſes contayne, firſt, a *Preface* to the exhortation, in the eighth Verſe. Secondly, the *exhortation* it ſelfe, ſtanding of a graue and ſharpe counſell or aduice: *Be not like the Horſe or Mule*; that is, be not ſo indocible as thou waſt, neither ſtand out ſtubbornely with God as thou didſt before thy iuſtification. Thirdly, the *Reaſons* or inforcements of the counſell, drawne, firſt, from the plagues of God vpon indocible and incorrigible perſons: *Many are the ſorrowes of the wicked.* Secondly, from Gods great good wil towards his own, who haue got aſſurance of remiſſion of ſinne: *Mercy*, or goodneſſe, *ſhall compaſſe him on euery ſide.*

The wordes of the Preface contayne, firſt, the perſon that ſpeakes: *I.* Secondly, the perſon, to whom hee ſpeakes: *thee.* Thirdly, the matter of the ſpeech, in three particulars. Firſt, *I will inſtruct thee:* that is, make thee to vnderſtand. Secondly, I will *teach thee the way*: that is, not only by precept, but alſo by example I will leade thee into the practice. Thirdly, *I will guide thee with mine eye:* that is, I will watch ouer thee, leſt thou ſtray out of that good way, to ſet thee in againe.

I:] the perſon vttering theſe wordes is not God, as ſome thinke, but *Dauid*, as the title of the Pſalme proueth, A Pſalme of *Dauid* to giue inſtruction: ſo here he fitly profeſſeth himſelfe an Inſtructer.

Queſt. *Dauid* was a King, how then commeth he to profeſſe himſelfe a Prophet or Teacher in the Church? Can one man carry both Magiſtracie and Miniſtrie? - Yes:

Anſw. In the old Teſtament, the Sword and the Word did ſometime concurre in one perſon for theſe cauſes.

Firſt, becauſe the Church was a long time ſhut vp in one Familie, and then the ſame man might ſufficiently performe both. Thus *Adam* was a Gouernour and a Prieſt in his houſe. Thus the Patriarke *Abraham* was a great Prince and Magiſtrate, as appeared by his reſcue of *Lot*, by a band of men, gathered out of his owne houſe, and yet a Prophet too, as the Lord told *Abimelech*, and appeares by ſacrificing his *Iſaak*. *Iob* was a great man, and a Magiſtrate, and yet offered ſacrifices as a Prieſt, for his ſonnes. And thus it was all the while the Church was in Families.

Secondly, after the people of the Iewes were ſettled into a Kingdom, the Scriptures were the poſitiue lawes of the Iewes, ſo as the Leuites were both of the Prieſthood, and their Lawyers, and then one man might more eaſily performe both: but this was a proprietie of that Common-wealth of the Iewes; for neuer any other but that had the Scriptures for their poſitiue written Law.

Thirdly, ſometimes for neceſſitie they did concurre in one man, as when there was an vniuerſall corruption or ruine of the State, God ſtirred vp ſome extraordinarie man to take vp both, for the repaire of the Church and Common-wealth. Thus *Eli* the chiefe Prieſt, alſo iudged Iſrael fortie yeeres, 1.*Sam.* 4. 18. and the corruptions of thoſe times, and the generall diſcontent of men both in matters of Gouernment, and of Gods worſhip, appeare manifeſtly in the Hiſtorie. After *Eli*, when Gods worſhip was broken vp at Shilo, the Arke in the Enemies hand, and a wofull confuſion was in the ſtate of the Iewes, the Lord ſtirred vp faithfull *Samuel*, who was a faithfull Prophet of the Lord, 1.*Sam.* 3. 20. and

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alſo iudged Iſrael all the dayes of his life, *Chap.* 7.15.

Fourthly, ſome by way of type were both Kings and Prieſts: before the giuing of the Law, *Melchiſedec* was the King of Salem, and a Prieſt of the moſt high God, *Gen.*14.18. ſo *Dauid* here, and his ſonne *Salomon* after him, were notable types of Chriſt, who would in thoſe darke ſhaddowes be in ſome particular men declared to be both the King, Prieſt, and Prophet of his Church. And this is the reaſon here, why *Dauid* being a King, doth take vpon him to teach others: and for this, Chriſt is often called the Sonne of *Dauid.*

To come neerer to our Text: *Dauid*, hauing after a long conflict obtayned mercy at Gods hand, earneſtly deſireth and endeuoureth, that others may be partakers of the ſame grace alſo, and he, hauing found the way to comfort, wil ſet others in the way alſo: Hence note, that *A man that hath true grace, earneſtly wiſheth that all others did partake in the ſame grace with him.* Pſ.34.8.11. Come children, harken vnto me, I will *teach you* the feare of the Lord: and, Oh, *taſte* and ſee how good the Lord is! a man cannot taſte of Gods mercy, but he wiſheth all did taſte with him. *Hoſ.*6.1. the firſt note of the ſound conuerſion of the people, was, that they call one another, ſaying, *Come, let vs turne to the Lord:* and it is indeede a marke of true repentance, to take one another by the hand, and leade one another towards heauen. As in a naturall body, one member ſeekes the ſafetie and well-fare of all; ſo is it in the myſticall body of Chriſt.

Doct. True grace is cõmunicatiue

Firſt, this is one condition of our owne conuerſion, euen to conuert others. *Luc.*22.32. *Thou being conuerted, ſtrengthen thy brethren.* Neither is there any man that receiues any grace for himſelfe alone, but that others may ſhare with him: neuer had any man any talent, but a charge alſo with it, *Occupy till I come.* And hence are thoſe Commandements in generall, As euery

Reaſons. 1.

man hath receiued a gift, ſo let him miniſter; and, Returne and *cauſe others* to returne: and thoſe ſpeciall charges, to exhort one another, to admoniſh one another, to conuert one another, to comfort one another with the comforts receiued from God, to prouoke one another to the loue of God and good workes: all which ſhew, that euery one, as he is borne in the Church, ſo he is borne alſo for the Church.

2. Secondly, it is a propertie and an aſſured ſigne of ſound faith to worke by loue. And this loue is firſt ſet *vpon God* and his glorie, it earneſtly deſireth that his Kingdome may come, and that his will may be done in earth, of men as of the Saints and Angels in Heauen: and this it endeuoureth in a mans ſelfe and in others. Secondly, this loue lookes out *vnto others*, and commiſerateth the eſtate of *vnconuerted* perſons, and ſeeketh to releeue them: true ſenſe of their owne change and former eſtate, mooues them to compaſſion for ſuch as are ſtill in their ſinnes, and ſurely none are ſo merciſull as thoſe that haue obtained mercie. One that loues another, will pull him out of danger if he can: So will a beleeuer bemoane another, and plucke him out of the fire, as *Iude* ſpeakes. Thirdly, it looketh to ſuch as are *conuerted*, and for Gods ſake loues his Image, eſpecially renewed: it loues him that is begotten for his ſake that begat, 1. *Ioh.* 5. 1. and, as *Dauid* did good to *Mephiboſheth* for *Ionathan* his fathers ſake, ſo doe good men to Gods children for Gods ſake their heauenly father. Fourthly, this loue, which is the life of faith, at leaſt the pulſe of it, is cleane oppoſite to ſelfe-loue, which is of an hard and niggardly nature, and enuious of any good to any about him; but it is like Gods loue, which communicates it ſelfe and is liberall for the good of all.

3. Thirdly, where there is any ſound grace of conuerſion, there is zeale for God, which worketh the heart

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to the cherishing and setting vp of grace and vertue, and to the hatred and resistance of sinne and vice in a mans selfe and others', it will shew it selfe for God: as *Act.26.29. Paul said to King Agrippa, I would that not onely thou, but also all that heare me this day, were as I am, saving my bonds.* His sound zeale wished that all were sound Christians. And hence are all those Similitudes, wherein grace is compared to such things as are hardliest kept in any compasse, as

First, to *fire:* Quench not the spirit: if there bee but sparkles of fire vnder the ashes, lay on wood, and it wil kindle and turne it into it selfe: let grace meet but with fewell and matter, it will worke vpon it, to the warming of all the house.

Secondly, to *water*, which is of a flowing nature and is hardly contained within bankes or bounds; so Christ sayth, *He that drinketh of this water, out of his belly shall flow Riuers of water of life, Ioh.7.38.*

Thirdly, to a *sweet smell*, or precious ointment, which spreds into the ayre and cannot bee smelt of any one, but also of euery one in the same place.

Fourthly, to a leauen: *The kingdome of heauen* (saith Christ) *is like a little peece of leauen*, it will quickly worke through a whole lumpe.

Fiftly, to a light in a Candlesticke, which lightneth the whole house, yea, which cares not to consume it selfe, so it may comfort and inlighten others.

First then, examine hereby the truth of grace and thy conuersion, euen by thy desire and endeuour in the conuersion of others. *Pro. 27.17. Iron sharpens Iron: so doth one friend sharpen another*, that is, *quicken vp another*; a sparke of zeale in one Christian will kindle a flame in another, yea, it will stirre vp some good inclinations and motions euen in lewd persons. If *Andrew* find *Simon*, he will bring him to Christ; and if Christ find *Philip*, *Philip* will find *Nathaniel:* the woman of Samaria *Vse* 1.

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was no sooner toucht a little, but she called the whole Citie to see Christ. Doe we lacke motiues?

Motiues to forward one another in grace.

First, if wee looke at the wicked, wee shall see them call one another, to goe together, and haue all one purse, *Prou.*1.14. they can spread and infuse their wickednesse one into another suddenly, as mischiefe is very nimble. See wee not Iesuites and Papists compassing with great danger of their liues all the parts of the World, to corrupt and infect with the deadly poysoned Cup of the Whore of Babel, all the Countries of the Earth? and shall not wee labour to make men loue and like the truth? Shall their blinde zeale carrie them so farre beyond vs, who, while wee professe wee hold the truth against them, our care is not to plant or spread this Religion as they doe theirs? Oh then our loue is but small, if it bee any at all.

*Prou.*10.21. *Prou.*31.26.

Secondly, he is no Saint that liueth out of the Communion of Saints: a righteous man is described to bee one, *whose lips feed many*: nay, a gracious woman *opens her lips with wisdome.* And why doth not the Lord giue one man all graces, or to all a like measure, but diuersly, but that he intendeth the mutuall good of each person? It was anciently propheſied of beleeuers, (*Isay* 2.3.) in the new Testament, thus, *Many shall goe vp to the mountaine of the Lord*, and say, *Come, let vs goe vp to the house of the Lord, and he will teach vs his wayes: and how glad was Dauid, when he could get men together to goe vp to the Temple of God? Psal.*122.1.2. The grace of gracious persons must be discouered by the grace of their lips.

Thirdly, if wee consider the blessed fruit of this care for others conuersion, it will be a strong motiue to take it vnto vs:

First, we shall notably glorifie God in furthering his Kingdome in our selues and others: this was the care of them, who were taught in the Apostles Doctrine, that

that in two yeeres it was carryed from Ephesus ouer all Asia, *and many were partakers of it, Act.19.10.* hereby Gods glorie was exceedingly enlarged.

Secondly, wee shall hereby edifie our brethren, and bring Gods glorie into request with them. *Cant.5.17.* when the Church had liuely set forth the beauties and perfections of her loue and Lord, Iesus Christ, others which before had no sense and feeling of it, by her commendations are now rauished with desire after him, saying, *Whither is thy beloued gone? turne aside, that wee may seeke him with thee.* Yea, being as weake as we are, may be a means of conuerting and sauing our brethren, and so bind their hearts for euer vnto vs.

Thirdly, wee shall not onely set a-worke our owne graces, but increase them, and bee gainers by our returne of our talents: wee read not of any seruant, that vsed his talent, but to increase: and this is by a secret blessing of God, who giues bread to the Sower, as the two Disciples, going to Emaus, talking of good things, Christ himselfe ioyned to them and went with them; yea, and although for a time at our first conference often we see but little fruit, yet after a while it is with vs as it was with those Disciples, Their eyes were holden for a time, that they could not know Christ, but, holding on in their communication, Christ lodgeth with them, sits downe at table, opens their eyes, and reueales himselfe vnto them: euen so it is here.

Fourthly, we shall not onely further our reckoning, to giue it vp with ioy, but euen increase our glorie and reward in Heauen, as hee that had gained fiue talents, was made Ruler of fiue Cities, and the other of tenne. What can mooue to this dutie, if this doe not mooue vs?

Vse.2. Secondly, this serues to reproue many sorts of men, as

First, such as content themselues with a conceit of their owne conuersion and good estate, but they are wise

wiſe and politique, they will looke euery one to one, but as for others, who made them their brothers Keepers? What haue they to doe whether they ſinke or ſwimme? euery veſſell muſt ſtand on his owne bottome, they muſt ſhift for themſelues. Yes, yes, GOD hath made thee euery mans Keeper, and giuen thee the charge of euery man within thy power to do him good, to further his ſaluation. Neyther canſt thou haue any comfortable aſſurance of thy owne charge, if thou deſireſt and endeuoureſt not the conuerſion of others: Slender is the ſenſe of mercie, and little loue of righteouſneſſe in thy owne ſoule, if there bee in thee no deſire of drawing others to the ſame: Therefore lay aſide this conceit, that thou art to care onely for thy ſelfe.

Secondly, ſuch are hereby reprooued, as can frame themſelues to pleaſe all companies they fall into, are aſhamed or afraid to miniſter or entertaine ſuch ſpeech as ſauoureth of this deſire, and thus paſſe the time in idle ſpeeches, or vnſauourie communication, not onely to the hindering of that comfort, which would riſe out of ſauourie and fruitfull conference, but to carrie with them a checke and accuſation of conſcience for neglecting ſo comfortable a dutie. Oh, therefore, finding our ſelues tardie in theſe things, let vs checke our ſelues, and know, that though wee cannot gaine others to goodneſſe by our ſpeech, yet wee ſhall loſe nothing by it, but be gainers our ſelues.

Thirdly, ſuch are reprooued, as eyther neglect or enuie to communicate their graces in furthering the growth of grace in ſuch as they ought. A Magiſtrate ſhould ſee all within his power, keepe the two Tables as well as himſelfe: good *Nehemiah* would ſee all the Citie keepe the Sabbath, and ſet forward all the good he could for the Temple, by his authoritie and example. Maſters of Families alſo and Gouernours ſhould be as great

great wheeles in a Clocke, whereof if one bee set a going, hee will mooue his fellow, and that the next vnto him; not one must bee idle: *Abraham* will teach his Family, and *Ioshua* his house; and *Cornelius* cals his kinsfolke to heare the Doctrine of life.

Others enuie the graces of God, where they should reioyce most, as *Cain* did the grace and goodnesse of *Abel*, and this was yong *Ioshua's* fault, to enuie *Eldad* & *Medad* for *Moses* his sake. Master, forbid them to prophesie: but what said *Moses*? he was of another temper, and said, Dost thou enuie for me? would God all the Lords people were Prophets, *Numb.*11.29. It is wofull to speake, but more wofull to practise, that men should bee wearie of their seruants, because they are good, and say of their good and towardly children, Yong Saints old Deuils; also of the wife, that she is attempting of some strange matters, when shee will doe that good in her house, which her husband will not: Satan that can get this aduantage of men, will get a greater before hee hath left them. True grace would delight in building vp others, and is glad when any comes on well or out-strips it in goodnesse.

Fourthly, those are reprooued, which not onely not instruct or help forward, but also hinder others & withdraw them from their godly courses, which reproch or persecute good wayes, men whom the Deuill hath taught to bee cunning in besmearing all the wayes of Gods children. Oh (say some) they are all Hypocrites, all Dissemblers, as bad as who is worst, yea (if wee will beleeue such) as blacke Deuils. Much more are those in a wofull case, which corrupt and peruert others, saying, What? will you bee so precise and foolish? will you in a kinde of singularitie lose both your pleasure and reputation? But marke the seuere reproofe of such in *Elymas* the Sorcerer, who laboured to turne away the Deputie, *Paulus Sergius*, from the faith, *Act.*13.8.9.

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10. O thou enemie of righteousnesse (sayth *Paul*) full of subtletie, the childe of the Deuill, full of all mischiefe,&c. like indeed to the Deuill,who is the greatest dissuader of goodnesse, and would driue all holinesse out of the earth if he could: *Elymas* is the Deuils child, because his workes he did. Oh, let vs take heed of these errours, and bee more diligent in this fruit of conuersion: If in the Spring-time a Plant bee without leaues or buds, when others sprout and blossome, we say, Surely it is dead: so if the Spring of grace bee returned vpon thee, let all the World see it in this sprout; if thou beest a Plant of righteousnesse, thou wilt shew thy life and fruit, that euery one may plucke somewhat and bee the better by thee.

The second point in this Preface is the Scholer or person to be taught:

Thee] that is, euery man particularly, to vvhom this *Psalme* shall come to be heard,sung,read,or any vvay vsed: Whence vve may learne tvvo things:

*Doct.*1. No man naturally vnderstandeth the things of God without a Teacher. See *Psal.*14.3.

First, *That no man naturally vnderstandeth the things of God without a Teacher.*

Secondly, *that Doctrine is not sufficient to be deliuered in generall, but must bee particularly applyed to all.* The first is manifest by Scripture and reasons. 1.*Cor.*2.14. *The naturall man vnderstandeth not the things of God.* *Act.* 8.31. When the *Eunuch* read the Prophesie of *Esay*, and *Philip* asked him if hee vnderstood the place, *How can I* (sayd he) *without a guide?* The case is with euery natural man as it was with *Samuel*; *God cals once, and againe, Samuel still runnes another way*, 1.*Sam.*3.7. *Thus did Samuel* (sayth the Text) *before he knew the Lord, and before the Word of the Lord was reuealed vnto him*: Which is true as well in respect of that ordinarie diuine knowledge, which is common to all the seruants of God, as the extraordinary,which was peculiar to the Prophets.

The reason hereof is not, as Papists say, the obscuri-

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tie of the Scripture, which is a light to our feet and a Lanthorne, but

Reasons. 1. First, nothing can goe beyond its owne nature and kind, nature cannot reach to diuine things, flesh cannot reach aboue flesh, and before Regeneration the whole man is flesh, his bodie is flesh, his soule is flesh, his affections flesh, his actions and all is flesh; And as for spirituall things, he can no more reach them then a beast can reach to reasonable actions. *No man knowes the Father but the Sonne, and hee to whom the Sonne reuealeth him.* No man knowes the heart of a man, till himselfe make it knowne: much lesse can any man know the minde of God, but God himselfe and hee to whom the Spirit reueales it, 1.*Cor.*2.11.

2. Secondly, whereas by our innocencie wee were of large hearts and Eagles eyes for cleerenesse of vnderstanding and iudgement in the things of God, by the fall a vayle is come ouer our hearts, and the scales of ignorance are come vpon our eyes, and the cloudes of darkenesse are betweene vs and our Sunne; nay, an vnregenerate man is not onely in darknesse, but euen darknesse it selfe, *Ephes.*5.8. and the child of night and darknesse, 1.*Thess.*5.7. that as *Paul* being blinde must haue the scales taken off his eyes before he can see; so no man can haue any sauing knowledge, till his naturall ignorance bee remooued: And as this was the first thing in *Pauls* Conuersion, and the first worke of God in the Creation, to seuer light and darknesse; so the first worke of this second Creation is the illumination of the Spirit.

Thirdly, if euery regenerate man need a Teacher, much lesse doth any naturall man vnderstand without one: but euen the best haue ignorance in them, though not raigning, it being with the godly in this life as in the twilight, much darknesse is mingled with their light: and therfore euen the Apostles themselues prayed for

for increaſe of ſpirituall vnderſtanding. And the knowledge we haue here of God, is but as in a myſterie, or in a mirrour: In a myſtery] wherein ſomething is ſeene, ſomething hid, as in the Sacraments for that cauſe ſo called, becauſe we ſee the Elements, but not the things ſignified by them: In a mirrour] as in a glaſſe, and not face to face, *we know but in part*, 1. *Cor.* 13.

Vſe 1. Firſt, Let vs hence acknowledge our naturall blindneſſe, it being with vs as with the blind man, *Ioh.* 9. who was borne blinde, and neuer ſaw any thing, till Chriſt had opened his eyes; wee being naturally blind, cannot ſee though the Sunne of righteouſneſſe ſhine vpon vs. And, if wee cannot ſee our ſpirituall good, euen by our beſt naturall graces, much leſſe can wee imbrace it, or by the power and ſtrength of nature or will, follow it, againſt the Papiſts who teach that we can.

Vſe 2. Secondly, learne to pitie naturall men as *Dauid* here doth, who as blind men, firſt, ſee not the way to Heauen, ſecondly, and are in danger of harmes, though they thinke themſelues ſafe enough, thirdly, and are ſoone miſ-led, (for who but ignorant perſons are a prey to Ieſuites and ſuch like?) fourthly and laſtly, they haue no comfort of the Sunne, no light of grace or of glorie. And a wofull condition are ſuch in, as liue without the meanes of knowledge and grace: who would liue in a ſoyle, where the Sunne neuer ſhines, or if hee were ſure to bee made blinde in it? yet many men leaue good meanes for a little pelfe: who, according to the Prouerbe, runne out of the bleſſing of GOD into the warme Sunne.

Vſe 3. Thirdly, wee ſee hereby how little need there is either to remooue the Word and Sacraments from the people, as the Papiſts doe: the light of the Sunne being not ſo neceſſarie to the World, as the vſe of theſe.

Vſe 4. Fourthly, let vs doe as the blinde man in the Goſpell did, *Luc.* 18. 35. *&c.* Firſt, let vs acknowledge that Chriſt

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must open our eyes, that he must giue vs eye-salue, nay both eyes to see, and light to enlighten vs. Secondly, let vs pray as he did, saying, Lord, our desire is that our eyes may bee opened, that wee may haue insight into heauenly things. Thirdly, let vs with him stand in the way where Christ comes by; in the Temple and the Assemblies of the Saints, in the Tents of Shepheards, or among the seuen Golden Candlestickes. Fourthly, being healed, he praysed Christ and leapt for ioy; so if we see the things of God better then wee did before, wee should reioyce exceedingly with hearty thankesgiuing. Fiftly, hauing his eyes opened, he followed Christ, and would not bee beaten from him: so if wee can get the eyes of our minde opened, wee must prayse our good God in word and in deed, walke answerable to this mercie, become his Disciples, *sinne no more, lest a worse thing befall* vs, and *walke worthy of the light.*

Doct.2. Gods Word must bee applyed in speciall.

So much of the first point: the second followes, namely, that *The word must not onely bee taught, but also specially applyed to euery particular person. Dauid* saith not, I will teach the Church, or, all men, in generall, but euerie one in particular, *thee.* After *Adam* had sinned, how plainely and personally doth the Lord deale with him, both in amplifying his sinne, that hee might be strucke downe with it, and in publishing the promise of saluation, to rayse him againe? herein teaching euerie Minister and Preacher how to carry the Word home to euery sonne of *Adam*, seeing they are to speake the same wordes, which, hee whose Messengers they are, would speake. 2.*Sam.*12. *Nathan* the Prophet of the Lord, sent to *Dauid* while yet hee lay in his sinne, was directed by God what to say, and he must not onely in a Parable make *Dauid* condemne the sinne to the death, *He shall dye that hath done this thing*, but by plaine dealing with him, saying, *Thou art the man*, condemne himselfe, and confesse, *I haue sinned.* Our Sauiour Christ

thus caryed his Doctrine, applying it home to the seuerall persons it concerned: to the Iewes, *Mat.*3.7. *O generation of vipers, who hath forewarned you to flye from the wrath to come?* to the Pharises; *Woe bee to you Scribes and Pharises, Hypocrites.* And his Apostles, being to deale with wicked people, vsed the same course; *Act.*2. 23. *Whom yee slew with wicked hands, and hanged on a Tree*: and Chap.8.22. *Thy monie perish with thee, repent of this thy malice, thou art in the gall of bitternesse: It may bee, thy sinne may bee done away.* Hence their Sermons were called exhortation, which is application of Doctrine and inforcing of it, *Act.*13.15. And their Writings are of the same manner; euer after Doctrine they vsed exhortations, as *Rom.*12. hauing deliuered the Doctrine of Faith, Iustification, Sanctification, and Predestination in the former Chapters, begins there his exhortations, and so continues in them to the end: The like may be seene in other Epistles.

Reasons. 1. *2.Tim.*3.16. First, the vse of the Scripture is to exhort, reproue, correct, and instruct to make the man of God absolute: the vse of it is not onely to teach and enlighten the vnderstanding, but also to worke vpon, conuince, quiet, and direct the conscience and whole course. Doctrine is but the laying of a ground, application is the building vp of a Christian.

2. Secondly, the life of Ministerie is in application, without which the Word is a Sword, but without an edge, not in it selfe, but to vs; but, being specially applyed, it is a two-edged Sword, cutting deepe, diuiding betweene the marrow and bone, and piercing betweene the soule and spirit, *Heb.*4.12. Application of the Word is that, which leads it to the thoughts and intents of the heart, to discerne them, to high thoughts, to deiect them, to the affections, if sinfull, to captiuate them, if set right, to enflame them, to seuerall temptations and lusts, to subdue them, and to the whole life and wayes to reforme them. Thirdly,

Thirdly, our owne constitution and weakneſſe ſtands in need of ſpeciall application: 3.

Firſt, becauſe our hearts are naturally aſleepe, and we are couered ouer with the ſpirit of ſlumber, ſpoken of, *Iſa.* 29.10. and need to bee wakened by a voyce lift vp like a Trumpet from ſome ſonne of Thunder. *Dauid* by his groſſe ſinne had caſt himſelfe into a faſt and dead ſleepe, therefore *Nathan* muſt goe to waken him, and ſay aloud in his eares, *Thou art the man.*

Secondly, our hearts by the neglect of good meanes or ſecuritie are eaſily hardned, and loſe their ſoftneſſe or tenderneſſe: now, the word in ſpeciall application muſt bee as an hard wedge, to our hard knots; this makes the Word an Hammer to knocke and breake our flintie hearts, *Ier.*23.29.

Thirdly, as wee cannot apply the Word our ſelues, ſo wee will not apply it: commonly men skip ouer the Law, and catch at the Goſpell, and ſo, being neuer ſoundly humbled, their whole life is led careleſly.

Fourthly, this bad diſpoſition of ours can neuer bee reformed without this ſpeciall application: for the Word neuer becomes ours, neyther can wee taſte any ſweetneſſe of it, without this; no fruit of the Law in our humiliation, no comfort of the promiſes in our reſtitution, no vnderſtanding of the true meaning of eyther without our owne faith mingling and truely applying both; no worke of the Spirits ſanctification in our hearts, but in applying the Law and Goſpell; no action of our liues warrantable but by faith, which is a ſpeciall application of the Word vnto them. 4.

Firſt then, we that are Miniſters muſt labour herein: A good Steward giues euery one his part, and then it is the wholeſome Word of life, when euery one hath that portion vvhich is fit for him; this makes the Word dwell plentifully in Chriſtians; by this, holy doctrine *Vſe* 1.

is fastned as by nailes by the Masters of Assemblies. If a man should set a great browne Loafe before Children, what good would it doe them? they may starue well enough, vnlesse it be diuided: Gods Word is in it selfe nourishable, but, being not diuided, it will not be nourishing to vs. Away then with Sermons, if they be afraid to come neere by application; away with idle and intricate discourses, further then to lay them as grounds for exhortation, herein is learning and the life of the Word.

Vse 2. Secondly, people must learne to cleaue constantly to an effectuall ministrie, which hath life and stirring in it, and praise God for it, seeing their necessitie requires it: In hearing the Word apply it to thy selfe, not to others, mingle it with thy faith, helpe the Minister in his labour and paines-taking. Oh, what a deale of labour would it saue vs, if men were able and willing to apply doctrine to themselues?

Vse 3. Thirdly, we must all learne to suffer the Word to be applyed in particular vnto vs. A man that hath a sore or fester, would be loth to be put to paine by a sharpe plaister; but without it there is no cure: what will it helpe him to haue it lye on the cupboord, or on the table? Before thou canst be a liuing stone in Gods temple, thou must suffer hewing and squaring; nay, so long as thou art here in the Mountayne, thou must be hewne as the stones were for the Temple. *Obiect.* What? must Gods children heare the Law applyed? *Answ.* Yes, to condemne their sinnes, not their persons; and we know, that rods, which are prouided for seruants, are laid in the sight of children to feare them.

But here is all the quarrell, that we reproue speciall sins. Oh (saith one) he hates me, it is I that he reproues; What needes all this adoe? What hath he to doe with my pleasures and dealings? What neede these fellowes make Pulpit-matters of euery thing? And were it not for

for ſpeciall application, we ſhould pleaſe men well enough: but, firſt, are we enemies for ſpeaking the truth? Secondly, is not the Word a Sword? And can a man be ſtrucke or thruſt thorow with a Sword, and not feele it? Is it not Gods ſacrificing knife? *Act.* 10.13. *Kill and eate*: *Peter* was commanded with the ſword of the Spirit, to prepare the Gentiles an acceptable ſacrifice, and ioyne with them in the communion of Chriſts body: And can a man be ſacrificed without paine? Thirdly, doth not euery man deſire, that the ſtrong man were caſt out of his heart? yet we muſt not ſhake his Towres, he vvill not let any of his holds, which are his owne ſinnes, to be touched. Fourthly, vvee may not preach mercy to him, that ſtands in no neede of it; for then we ſhal preach falſe doctrine, by miſſe-applying that which in generall is true. Fiftly, the Saints of God haue beene contented to beare particular reproofe: *Dauid* vpon admonition confeſſed his ſinne euen before *Nathan*; why, he might haue ſaid, Get thee going, ſilly fellow, tell me of no ſuch matters, goe deale with your equals. Our great men vnder Kings vvould haue ſaid ſo, but *Dauid* put it vp; and indeede, where had he beene but for *Nathans* plaine dealing? If vve had *Dauids* heart, we vvould be contented to ſay with him elſewhere, *Pſal.* 141.5. Let the righteous ſmite me; for that is a benefit; and let him reproue me, and it ſhall be a precious Oyle that ſhall not breake mine head. Beloued, if it were profitable for you, it vvere peaceable for vs, to ſpeake at randome; but both our dutie, and your edification calls for particular application.

In the way that thou ſhalt goe:]

THis is the third point in the Preface, the matter wherein the Prophet promiſeth to inſtruct the Chriſtian man, namely, in the way wherein he is to goe: the moſt neceſſarie, difficult, and profitable diſcipline

Why the godly course is called a way.

that a man can teach or learne. By *way* here is meant the course and conuersation of a godly man; called a way. First, because God hath laid it open and allowed it vnto vs as an high-*way* betweene vs here, being in a strange Countrie, and our home whither we trauell. Secondly, God directs & approueth it, *Psal.* 1.6. The Lord knoweth the *way* of the righteous. Thirdly, as in an high-way there is a continuall motion of Trauellers, who in the way are at no rest, till they come to their wayes end: so a Christian man is still moouing and proceeding in godlinesse, forgetting that which is behinde, and pressing hard to the marke that is before him, and doth not finde this World his resting place. Fourthly, as a way leades to some desired place, and if a man keepe in it, it will bring him home, or to some great Citie where his businesse lyeth: so godly life leades a man home to heauen, the great Citie of the great King, the end of which is rest and glorie. Thus it is called Gods way: first, being taught vs by God. Secondly, tending to God. Thirdly, approued of God: and fourthly, ending in God.

The *going in this way*, is, the ordering of our whole course, and euery action of it, so as we be daily neerer our ayme and perfection. As in a way a Traueller obserues and orders euery step, that he may come to his iourneyes end; so the heauenly Pilgrime makes right steps to his feet, and seeth that euery seuerall duetie, which is as a step in our *way* to heauen, be an obedience of faith, performed in the *way* either of his generall or speciall calling.

Doctr. Godlinesse is a going in Gods way.

Hence we may learne this lesson, that, Euery godly man must be carefull, that his course be a going and proceeding in the wayes of God. *Prou.* 4. 26. Ponder the *path* of thy *feet*, and let all thy *wayes* be ordered aright. *Gen.* 17.1. *Walke* before me, and be vpright: the sonnes of faithful *Abraham* must keepe a course of walking

king in Gods *wayes*, as he did. *Pſal.* 119. 32. I haue conſidered my *wayes*, and turned my *feete* to keepe thy Commandements.

Reaſons. 1.

First, this is the only true wiſedome, to make God our guide in our way. *Deut.* 4. 6. Keepe his Ordinances; for this is your wiſedome, and men ſhall ſay, Only this is a wiſe people. *Pſal.* 101. 2. I will doe wiſely in the perfit *way*: where marke how *Dauid* tyeth wiſdome to the perfit way, and giues vs to vnderſtand, that whoſoeuer refuſe to walke in it, let them ſeeme neuer ſo wiſe Politicians, yet we may ſay of them as the Apoſtle did of the Gentiles, *Rom.* 1. 22. *Profeſsing themſelues wiſe, they became ſtarke fooles:* without this way, all is but folly and meere craft, and ſhall be turned to a mans hurt. If a man or people will reiect the Word of God, what wiſedome can be in them? *Ier.* 8. 9. When *Dauid* had but ſtept out of the way, in numbring the people, out of the pride of his heart, (for otherwiſe *Moſes* might number them, *Num.* 1. 2.) being conuicted, he ſaid, *I haue done very fooliſhly*, 2. *Sam.* 24. 17.

2.

Secondly, it is a deſcription of a man in the ſtate of corrupt nature, vnconuerted, to be out of this way. *Pſal.* 14. 3. They are all *gone out of the way.* And it is a dangerous eſtate, when a man is giuen vp to his owne wayes, or to walke in a broad way, that leades to deſtruction; wherein becauſe ſo many wander, a Chriſtian muſt be ſo much the more carefull to auoid it. And it is a way moſt vncomfortable: for, can a man meete with the comforts of God, while his way is contrarie to Gods? Can he euer looke to come where God is, and not walke in Gods way?

3. Gods way compared with all other waies.

Thirdly, if wee compare this way with all other wayes, it will whet our care to enter into and continue in it: for, First, this is the Kings high-way, in which we haue promiſe of protection, *Pſ.* 91. 11. The Angels ſhall keepe thee in all thy wayes: In all other wayes we

be as vagrants without a passe, subiect to the whip euery-where; Israel was stript starke-naked to Gods seuere strokes, when they left this way, *Exod.* 32. 25. *Moses* had much adoe to saue them from finall destruction.

Secondly, Gods wayes are the cleaneſt of all. 2. *Sam.* 22.31. The vvayes of God are vncorrupt and pure: and *Isa.* 35.8. There shall be a path and a way, *the way shall be called holy*, and the polluted shall not passe by it. Now who would goe plodding in deepe and durtie vvayes, in danger euery step to be plunged and laid fast in the mire and clay, when there is a cleane path before him?

Thirdly, Gods wayes are the righteſt wayes. *Hos.* 14.9. *The wayes of the Lord are right, and the iust shall walke in them.* *Act.* 13.10. *Thou ceasest not to peruert the straight wayes of God.* Now euery man desireth to goe in the right way that will lead him directly to the place, which he would be at. All other wayes are crooked ones, *Isa.* 59. 8. They haue made them *crooked pathes*; whosoeuer goeth therein, shall not know peace. And being righteſt, they be also the shorteſt wayes: (for a right line is the shorteſt betweene the termes, saith the Geometer:) vvhereas the wicked toyle and wearie themselues in the wayes of vvickednesse, and lose themselues in euery by-lane of lusts and fleshly deuices; they are distracted in inextricable mazes & labyrinths; in a word, they take more paines to goe to Hell, then the godly to get to heauen.

Fourthly, Gods wayes are most lightsome and cheerfull. *Prou.* 3. 17. Her wayes are the *wayes of pleasure*, and all her pathes prosperitie: those that walke in these wayes, are sonnes of the Day, to whom the Sunne of righteousnesse is risen and shineth on them, and they walke in the light: Whereas, whosoeuer are out of this way, there is no light to them, but they walke in the night, their feet are in continuall danger of stumbling.

Pro.

*Pro.*4.19. The way of the wicked is *as darkeneſſe*, they know not vvhere they ſhall fall: If a man be in the darke and in the durt, hee knowes not vvhere hee ſhall lodge: ſo the wicked know not vvhat ſhall become of them: ſee *Iſa.*8.21,22. Marke the confeſſion of ſinnes, made *Iſa.*59.9. We grope for the vvall like the blinde, and ſtumble as without eyes: vve vvaite for light, but behold obſcuritie, for brightneſſe, but vve vvalke in darkeneſſe.

Therefore, Gods vvayes being the ſafeſt, cleaneſt, righteſt, ſhorteſt, and lightſomeſt vvayes, vve muſt be carefull to vvalke in them.

Fourthly, only the end of this courſe and vvay vvill make vs happy: the Deuill himſelfe confeſſed, that theſe are the vvayes of ſaluation, *Act.* 16.17. *Pſal.* 37.37. marke and conſider the iuſt man; for the end of that man is peace. *Pſ.*1.1. Bleſſed is he that walketh not in the counſell of the vngodly; whereas the vvay of the wicked ſhall periſh, that is, leades to perdition; deſtruction and calamitie *are in their wayes*, *Rom.*3.16. and the Apoſtle calleth them in plaine termes *damnable waies*, 2.*Pet.* 2.2. Both theſe are concluded, *Pſal.*125.5. As for ſuch as turne aſide vnto their *crooked wayes*, the Lord ſhall leade them forth with the workers of iniquitie; but peace ſhall be vpon Iſrael. 4.

This doctrine ſerues to let many men ſee their folly; they hope to be ſaued, and make full account when they die to goe to God, but yet ſhall neuer come there, becauſe they are not in the wayes of God. If a man ſhould ſay he would goe from Yorke to London, and yet ſhall hold the direct way to Barwicke, would not euery man laugh at him? So is it with him that walkes in the path of perdition, and yet ſaith he will come to heauen. Aske them what way they walke in, and they muſt needs giue themſelues the lie if they ſay it is Gods way: and in this conceit thouſands are deceiued, and ſlip into their place before *Vſe* 1.

Many by-waies beaten by many.

before they would; or bee aware: for,

First, some walke in the *blinde* way of ignorance, a darke and vncomfortable way, as men walking in the night, in which is no safety nor direction: Numbers care not for the lanthorne of the word, and walking in the night, know not whither they goe, nor where they shall lodge. Aske Papists what way they are in; Oh they are in the way of Catholickes, in the way wherein the Martyrs and Confessors died, in the way of their forefathers, what way soeuer it be: and I would this ignorance were among them onely! but alas! it is the way of too many, who professe the light.

Secondly, some walke in *the crosse* wayes of superstition and mens deuices, as many of our people, who thinke common prayers better in Lent then all the yeere after: and some can bee deuout on high dayes, and come to Church, but other dayes Gods seruice is not so affected: and some receiue the Sacrament at Easter, and they were damned if they did not, but all the yeere besides, the Sacrament hath no sweetnesse. These are superstitious wayes, whereas Gods wayes are alwayes the same and to be walked in with the same affection.

Thirdly, some goe in the *crooked* wayes of humane reason, will, policy, and affections, and cannot yeeld to the wisedome of God; their owne lusts are their lawes; who should controle them? Heere is an infinite number of rodes, all of them full of wanderers from God; whereas Gods way is but one, and of Gods describing, cleane contrarie to mans corrupt reason, will, affections, and conuersation.

Fourthly, some goe in the detestable and *damnable* wayes of wilfull spurning against the trueth. 2. *Pet.* 2. 2. Many shall follow their *damnable* wayes, by whom the way of trueth shall bee euill spoken of. Is it not damnable enough for men to walke on in the vvayes of damnation themselues, vnlesse they raile at the way of trueth and life? Fiftly,

Fiftly, ſome walke in the *filthy*, *myrie* wayes of voluptuouſneſſe and profaneneſſe, as foule fornicators, drunkards, gameſters, gluttons, Epicures, dainty and delicate perſons, who ſeeme to be made for nothing but idlenes, and effeminate care of their skinne, and fruition of their owne ſenſualitie and appetite. To ſuch, *Salomon* ſpeaketh in the perſon of the yong man, *Walke in the ſight of thine eyes, and in the luſts of thine heart, but know that for all this thou muſt come to iudgement.*

Sixtly, numbers walke in the *rugged*, *ſtonie*, *thornie*, and *clayie* waies of earthlineſſe, couetouſneſſe, vſury, and oppreſſion, ſetting themſelues faſt in the gall and guile of earthly-mindedneſſe, not hauing power ouer themſelues to ſtirre hand or foote to heauen-ward: where their treaſure is, there haue they locked vp their hearts too, or rather burying them (for ſo they may being dead:) in the earth and earthly deſires; the heauen that they wiſh for, they haue; what then care they for any way that leads to another?

Secondly, it teacheth vs to learne the way that wee are to goe in: We can walke in the wayes of ſinne without a teacher, and can of our ſelues inuent all ſuch wayes, but in Gods wayes wee cannot mooue, vnleſſe God ſet them open vnto vs, and ſet vs in them. This way lyes open to none but him that is taught of God: humane wiſedome teacheth it not, nor reacheth it, neither will belceue it is the way. *Vſe 2.*

How may I know which is the right way to goe in? *Queſt.*

If thou wilt know it, then, firſt, vſe the meanes to come to know it. Secondly, take good notice of the eye-markes, by which it may be diſcerned. *Anſw.*

Firſt, The meanes to know the way, are, firſt, diligent conuerſe in the *Scripture*. *Ioh.* 5. 39. Search the Scriptures, for they witnes of me, *that is*, of the way. So our Sauiour tells the Iewes, *Ioh.* 8. 37. that they ſought to kill him, & were in *the way of Cain*, becauſe his word had no place

Meanes to know the markes of Gods way.

place in them: Whatsoeuer thou hast a word for, that is the way, or else thou art out of it.

*Psal.*119.33. Secondly, *Prayer* that God would teach vs his way, as *Dauid* doeth often pray, and giue vs the spirit to leade vs into all necessary trueth. *Ier.*10.23. I know, O Lord, that it is not in man to dispose his way, it is not in man that walketh to direct his steps.

Thirdly, *Experience* of *change* in our selues; if it leade vs out of our selues, out of our naturall lusts and the practice of sinne, and bring in vnderstanding of Gods will, new desires, motions, affections, &c. then it is Gods way.

Fourthly, obseruation and experience of Gods *blessing* or *cursing*, of inward peace, or accusation of ioy and confidence, hope and patience, which in the way of God is assured; whereas in any other way the greatest ioy is but in the face, and peace is but a truce with God, and an vnfeelingnesse of mens estate.

The markes themselues. Secondly, The *markes* of this way, are, first, an outward *profession* of religion, which is called the way of God, *Act.*19.9. Speaking euill of the *way of God*. Those that cannot away with the profession of pietie, haue not stepped one step in the way to heauen.

Secondly, the *life of* profession, which is a faithfull apprehension of Christ, who is called the way: *I am the way*, no man commeth to the Father, but by me, *Ioh.*14.6. Euery sound marke of a sound Christian is a marke of this way: euery man in euery religion goes not in the way to heauen, but hee onely that goes by Christ, the right and onely way, and this, not onely by outward profession, but inward apprehension of Christ with all his merits.

Thirdly, the *straitenesse* of this way: *straite is the* gate, and *narrow is the* way that leads vnto life: the straitnesse of it is, in that it is a way all strawed with crosses; the beginning of it, is repentance and selfe-denyall; the con-

continuance of it, is mortification, temptation, perſecution.

The way of the world is a faire, broad, and eaſie way to the fleſh: If wee finde our ſelues proſecuting things pleaſant to the fleſh and nature, wee may iuſtly ſuſpect that we are out of the way.

Fourthly, the *fewneſſe* or ſmalneſſe of company in the way; *few finde it*: Not many mighty, noble, worldly wiſe, but a few poore ones receiue the Goſpel; the greateſt part of the world are in the broad way that leades vnto death.

Fooliſhly therefore doe the Papiſts make vniuerſalitie a note of the Church: Wee muſt not follow multitudes, to doe euill, nor doe as the moſt doe; for then certainly we are out of the way.

Fiftly, the *employment of* all ſuch as are in the way, who are neuer but doing ſome of Gods Commandements, therefore called, *The way of Gods precepts*. Chriſt, whom we haue before vs in this way, was obedient euen to the death. Goe without or againſt a commandement, thou art out of the way: as, *Rom.*3.12. they are *all gone out of the way*: euery ſinne is a ſtepping out of the right way.

Vſe 3.

Thirdly, when we haue learned this way, then goe in it: for here it is called the way, *wherein we muſt goe*; ſo as wee muſt in our whole courſe carrie our ſelues as thoſe that are in the way to heauen. To this purpoſe obſerue theſe rules:

Directions how to go in the way of God.

Firſt, conſider what way wee haue entred into, whether we haue choſen our owne way, or walke in the way which God hath preſcribed: the beſt muſt often conſider of his way and courſe; *Dauid* neuer conſidered of his way, but he found ſomthing or other that needed redreſſe. This doe not they that goe at all aduentures, not examining their way, nor the end of it, as if they did not know, that there is a way which ſeemes good in a mans

mans owne eyes; but the issues thereof are the issues of death.

Secondly, forecast what may befall vs in our way, and prepare for it. *Elias*, when hee had a great way to goe, prouided himselfe accordingly. If a man be going to warre, had he not need cast his accounts, and prepare all necessaries, and fit himselfe against all difficulties? we must forecast what temptations, trials, and dangers may meete vs in our way, what may bee our expence or losse: many are the slips, scandals, offences, and trials, which will encumber vs in this way, if we be not carefull to forecast them, either to preuent them, or prepare patience and strength to beare them.

Thirdly, walke on in this way; for it is not a way that can bring a man to any desired place, but his walking in it: And then a man walkes on in this way, when, first, he neither goeth backe, nor standeth still, as vpon *Iaakobs* Ladder the Angels were ascending or descending, none stood still: he that goeth not forward here, is going backeward. *Remember* Lots *wife*. Secondly, when a man is sure euery action of his life is performed at the call, and within the compasse of his calling, generall, or speciall. Thirdly, when he doth all that he doth in the Name of the Lord, looking at Gods commandement, beginning the same with inuocation, and ending it with praise and thankesgiuing, *Col.*3.17. *Whatsoeuer ye doe in word or deede, doe all in the name of the Lord Iesus, giuing thankes to God.* Fourthly, when all is done to the glory of God, to the honour of our profession, and to the prouoking of others, seeing our good workes, to glorifie our heauenly father, 1.*Cor.*10.31. *Whether ye eat or drinke, or whatsoeuer yee doe, doe all to the glory of God.* And thus shall euery good duetie in our hands be a step in our way to heauen.

Fourthly, beware of turning to the right or left hand, *Prou.*4.27. *Turne not to the right hand*: seeking or stabli-

shing

shing our righteousnesse in our selues, or in merits, with the Papists: for the way of inherent righteousnes leads from Christ, who is the Way: nor to any way of perfection of orders deuised by men, as of *Francis* or *Dominicke*, of Pouertie, Chastitie, and Counsel-keeping or of *Iesuitisme*, which is the perfection of Rebellion and Treason. *Dauid* in the 101. *Psalme* professeth, that hee will walke in the perfect way, diuers thousands of yeers before the Deuill had hatched any of these vncleane birds in the world. Neither turne *to the left hand*, turning grace into wantonnesse, and imboldning our selues to sinne, because grace hath abounded, as profane Libertines doe. Turne not to the world or earthlinesse; these two waies can none walke in together, vnlesse one man could serue two Masters, or serue God and *Mammon*. Our profession to God must be the same, that the Israelites, going towards Canaan, made to *Sihon* King of the Amorites, *Num.*21.21. *Let me goe through thy Land, wee will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the wells, we will goe by the Kings high way, vntill we be past thy Countrey.*

What to bee done in our falls.

Fiftly, let vs be circumspect both to preuent, and to recouer our selues out of our falls in this way. By reason of Satans fierce temptations, the weakenesse of grace, and the frailty of the flesh, many are the fals and knocks of the best: *In many things we sinne all*, saith S. *Iames*: and, *Who knoweth his errors? Psal.*19.12. Now if wee will preuent these, we must beware of occasions of sinne, as a traueller steps ouer stones and rubs in his way: *Eue* preuented not the occasion of her fall, when shee entred talke with the serpent. We must make a couenant with our eyes, not to looke vpon a woman, nor on the wine in a cup: we must watch ouer our selues, both alone, and in company, and not runne into bad company, lest wee come home by weeping crosse, as *Peter* did. Secondly, we must not lie in our falls: a man in his iourney, if hee fall,

fall, and lie ſtill, ſhall neuer come to his wayes ende; and if hee riſe quickly, though it hinder him a little, it ſhall not much. The Saints all of them recouered themſelues out of their fals, as *Dauid* in this Pſalme, by confeſſion, conuerſion, ſuing for pardon, and renewing their faith and repentance. A man out of his way muſt come backe againe, the ſooner he returnes, the leſſe is his labour: *Peter* preſently went out and wept bitterly, and ſo was reſtored to Chriſts fauour. Thirdly, ſuppoſe thy falls bee grieuous, and often into the ſame ſinnes, yet let them not hinder thee ſtill out of the way. For as the childe of God muſt neither preſume nor purpoſe ſinne, ſo muſt hee not deſpaire of riſing, hauing fallen into ſinne, ſeeing the promiſe is, that if a mans ſinnes for hainouſneſſe bee as red as Scarlet, vpon his true repentance they ſhall be made white as Snow: and the parable teacheth, that if a ſinner offendeth ſeuenty times ſeuen times in a day, and as often truely repent, he ſhall bee as oft forgiuen. Fourthly, after ſuch fals we muſt be more wary and careful, leſt we fall in the ſame manner. A man, yea, a beaſt will be more carefull when it comes by the ſame place where it caught a fall, yee cannot get it into the ſame hole againe. *Dauid* no doubt would not count the Tribes againe, after that fall in numbring them.

Sixthly, hold on in this way conſtantly with perſeuerance; for the end of a worke crowneth it, and the end of a way gladdeth and reſteth the weary traueller, and this reſt is without end. Many ſet foorth on this way, but are diſcouraged by the hardneſſe of the entrance, whereas, if they were a little entred, the way would bee pleaſant, and the yoke of Chriſt eaſie and ſweete. Others haue gone yet further, but at length looke backe, yea, go backe, when a man would haue thought they had eſcaped the filthineſſe of the world: and theſe haue loſt a great deale of labour and comfort.

Others

Others yet farther then then they, as the bad earth, euen so farre as a man could perceiue no difference between them and sound Christians; and apparent difference was there none but in perseuerance, and yet, wanting soundnesse, haue suffered shipwracke euen at the hauen, and so their former righteousnes is all forgotten: a great deale of way they had gone, and much worke had they ridde, whereof they shall neuer see crowne nor comfort: Oh beware of wearinesse and relapse: as towards the end of his way the traueller is most cheareful, so should wee, and the rather; because, first euery one affects a good end, euen *Balaam*; and will we not endure a little difficultie for it?

Secondly, Satan is most fierce in our end to hinder vs of the crowne, and therefore wee should bee more watchfull and diligent to goe through.

Thirdly, if we can labour a while, wee shall bee euer safe, neuer feare him any more, neuer lose that crowne, which the righteous Iudge shall giue vnto vs, who loue his appearing.

I will instruct thee, I will teach thee, I will guide thee with mine eye:] These three particulars teach vs three properties of a good Teacher: First, to make a people to vnderstand their way. Secondly, to goe before them in good example in this way. Thirdly, to haue a watchfull eye ouer them, to guide and gouerne them in that good way, which they teach and walke in. *Dauid*, a good Instructer, professing all these, propoundeth himselfe a patterne for all good Pastours and Teachers.

First, Teachers must make the people vnderstand the word of God, and from thence their owne estate, *Nehem.*8.8. *Ezra read the booke of the Law distinctly, and gaue the sense, and caused them to vnderstand.* The summe of a good Teachers office is in teaching pure doctrine purely: first, hee must chiefly tye himselfe to the word

Doctr. 1. Teachers must make the people to vnderstand the Word and their owne way.

of God; his principall ſcope muſt be, not to make men vnderſtand Latine or Greeke, or the ſayings of men, but the word of God. *Ierem.*23.28. *The Prophet that hath a dreame, let him tell a dreame, and he that hath my Word, let him ſpeake my Word faithfully*: what is the chaffe to the wheate, ſaith the Lord? 2.*Tim.*2.2. The Word that *thou haſt heard of mee*, deliuer to faithfull men. Secondly, theſe words muſt hee propound to a plaine and ſimple Audience, in no other then a plaine and ſimple manner, auoiding as much as he may vnknowne ſentences, and darke ſpeeches, which flye aboue low conceits, that by this familiar handling of the Word, it may become as a light in the darke corners of ignorant mens hearts.

Vſe 1. Firſt then, It were to be wiſhed, that a Miniſter were more then a bare reader, hee muſt bee διδακτικὸς, apt to teach, able to diuide the Word of trueth aright, and muſt labour for the truely-learned tongue, to bee a prompt Scribe, an *Ezra*, cauſing men to vnderſtand the reading. For if the blinde leade the blinde, both fall into the ditch.

Vſe 2. Secondly, people muſt diligently attend to the things that are taught, *Heb* 2.1. and not giue ouer till they vnderſtand the grounds of Religion. For, firſt, Faith commeth by hearing and vnderſtanding of the Word: the Word truely vnderſtood is the ſeede and parent of faith. Secondly, without this knowledge of God and Chriſt there is no ſaluation: *Ioh.* 17.3. *This is life eternall, that they know thee the onely true God, and Ieſus Chriſt whom thou haſt ſent.* Thirdly, great is the excellencie of knowledge: *Eccleſ.*2.13. As the day is aboue the night, ſo knowledge excelleth ignorance, and wiſedome folly: without it there is no walking in the day or in the light; knowledge is more neceſſary then the day or the Sunne, therfore reſiſt not the means whereby it may be gotten.

Thirdly,

Thirdly, we must not thinke that we then vnderstand, vvhen we know, or teach men to know that which they did not before: for true vnderstanding stands not onely in speculation, but, first, in the change of the heart. 2.*Cor*.3.17. then wee behold the glorie of God in the Word, vvhen we are *changed into the same Image from glorie to glorie*, by the Spirit of God. Secondly, in the change of the life to new obedience. *Psal*.111 10. The feare of the Lord is the beginning of wisedome, a good vnderstanding haue all they *that doe thereafter*: whereas without obedience vnderstanding doeth but conuince and lay open to many stripes. Thirdly, when it mingles the word with faith. *Psa*.119.66. *Teach me good vnderstanding and iudgement, for I haue beleeued thy Commandements*. Fourthly, when knowledge sets vs forward in glorifying God: for else it is no better then the knowledge of the heathens, which made them excuseleſſe, because knowing God, *they glorified him not as God*, *Rom*.1. 21. and if the heathens were iustly condemned for not glorifying God according to that darke knowledge they had, how much more should our knowledge mooue vs to glorifie God, which else maketh vs more inexcusable, if wee glorifie him not, by giuing him his worship, praise, and honour, and by making vse of all his attributes and mercies, but especially those in his Christ? *Vse* 3.

Secondly, A minister must not onely be an instructer by his doctrine, but a leader also by his practice: for else, first, hee is no guide: for he is a guide, whom wee take with vs to direct vs in a dangerous way: what? a guide and not able to guide himselfe? Secondly, else Gods worke shal neuer go happily forward: for he shall not build so fast with one hand, but he shal destroy with another. Thirdly, their doctrine, which may saue others, shall bee a bill of inditement against themselues; the curse is already vpon them; that seeing, they perceiue not; *Doctr*. 2. A Minister must be a leader by his life, and example.

not; and ſpeaking the word to others, they heare it not themſelues; and their doome ſhall be, Wicked ſeruant, out of thine owne mouth thou ſhalt bee iudged. Thou that teacheſt another, doeſt not thou teach thy ſelfe? thou that preacheſt againſt couetouſneſſe, art thou a griper neuer ſatisfied? or is there a graue in thy heart, neuer full? doeſt thou preach againſt drunkenneſſe, and art an intemperate perſon, a companion of drunkards? againſt lyars, and yet there is no trueth in thine owne wordes? Fourthly, it is a notable marke of an Hypocrite, to doe the ſame things which commonly he reproueth in another; and of a bold wicked man, that dares take the word of God into his mouth, and yet hates to be reformed, and if it be in a teacher, hee becomes not onely a wicked agent, but alſo a teacher of iniquitie.

Vſe. All which ſhewes, that a good Miniſter muſt be more then a Preacher, he muſt bee a doer alſo, a guide, a good man, not a directer onely, but a guide too. Singular holineſſe muſt be written in Miniſters foreheads, and ſpecial graces in their hearts; they muſt haue about them not onely the ſound of Bells, but the ſweet ſmell of Pomegranates alſo; they muſt bee neither bleare-eyed, nor blemiſhed, nor any way defectiue.

Doctr. 3. A Paſtor muſt haue his eye vpon his flock to guide them. Thirdly, A faithfull Miniſter *muſt euer haue his eye on his flocke, to guide them, and watch ouer them, for their good*; as a tender mother will not let her weake and tender childe bee neere a place of probable danger, but her eye ſhall bee ouer it to ſaue it from perill. From this care Miniſters are called watchmen, and are ſet in their places as watch-towers to eſpie and preuent danger and enemies: and,

Reaſons. 1. Firſt, the eſtate of men requires this duty from Paſtours, who are weake when they are at the beſt, apt to turne aſide out of the way, ready to be ſeduced and miſled by others, and prone to be carryed away head-long by

by their owne lusts, if there were no enemie else without them.

Secondly, their owne calling enforceth it, being set as Ouerseers of their Congregations, *Act.* 20. 28. to ouersee the wayes of their people. Their charge is, to warne the wicked, and to admonish the righteous, if he turne from his righteousnesse; which they cannot doe without the obseruing of both. 2.

Thirdly, they must imitate the chiefe Pastor and shepheard of soules: the good shepheard calls his sheepe by name, and findes it out if but one of a hundred be wandering, he seekes out the lost sheepe, bindes vp the broken, and strengthens the feeble knees; he loued his sheep to the death, and so true loue is desirous not to leaue a man till it haue set him safe. 3.

Fourthly, the danger of not admonishing the people is exceeding great, for they communicate in their sinnes and the curses due vnto them; God wil require the bloud of a sinner that is not admonished, at the watch-mans hand, *Ezek.* 3. 18, 20. And hereunto adde the blessing and reward of him, that turnes a man from iniquitie: hee saues the soule of his brother, *Iam.* 5. 20. and shall shine as the starres in the firmament for euer, *Dan.* 12. 3. 4.

This doctrine serues to reprooue sundry both Ministers and people. *Vse.*

First, the sin of non-residency is a great sin where there is no iust cause of absence. A minister is tyed to liue among his people, because he must euer haue his eye ouer his flocke: but how can he guide them with his eye, who is continually absent? The Apostle *Paul*, whose calling made him necessarily absent from some Churches, professeth that he had no rest in himselfe, when he was thus forced to be absent.

Secondly, the peeuishnesse of men is hence discouered, that will not haue their liues marked, nor their

actions ſcanned, the Miniſter muſt ſet no eyes vpon them, they will endure no obſeruing, no reproofe. Oh, what hath he to doe with me? I will doe what I liſt for all him. Nay, but he muſt obſerue thy wayes, he muſt guide thee with his eye, hee muſt ouer-ſee thy courſe, and warne thee out of thy ſpeciall ſinnes, and if he cannot hinder or preuent thy damnation, he muſt preuent his owne by warning and admoniſhing thee. Nay, if God haue made euery Chriſtian anothers watchman, and all the godly mutuall Keepers of each other, which is a ſpeciall fruit of the communion of Saints, as appeares in thoſe exhortations, to obſerue one another, to prouoke to loue and good workes, and, Let euery man looke on the things of another, &c. much more muſt the Miniſter obſerue the wayes of his people.

Thirdly, ſee hence both the neceſſitie of the Miniſterie, which God hath erected in the Church, as a guide to heauen, and how vvee ſhould entertayne it: How kindly do Trauellers recompence faithfull guides? How barbarous were it for a man to abuſe him that gently guideth him through a dangerous and vnknowne way? and yet, what good guide in the Miniſtrie meeteth not with ſuch vnnaturall dealing from naturall and vngodly men? ſo much of the Preface; Now followes the Exhortation.

VERS. 9. *Be not like the Horſe or Mule, &c.*]

IN theſe wordes is contayned the third generall vſe of the former doctrine, of Gods free mercy, in iuſtifying and ſauing the humble and penitent ſinner, hereupon inferring the dutie of humble ſubiection and obedience vnto God. This is propounded in a precept dehortatorie, diſſwading from brutiſh ſenſeleſneſſe and peruerſe obſtinacy, which are two mayne lets to repentance and godly ſorrow: and the Prophet layeth it downe

downe by way of diſſimilitude betweene man, to whom God hath giuen a reaſonable ſoule; and Beaſts deuoide of reaſon and vnderſtanding, eſpecially ſuch as are in a further degree of ſtupiditie and dulneſſe, then ſundrie other of the Creatures be, of vvhich ſort he nameth two, the Horſe and the Mule, from vvhoſe nature, Nature it ſelfe hath taught vs, not to depart onely, but alſo to abhorre, becauſe vvee are made after the Image of God in knowledge and vnderſtanding.

The things wherein vve muſt be vnlike theſe creatures, are two: Firſt, they are vnteachable; *which vnderſtand not*, ſaith the Text; Creatures they are vncapable of inſtruction, you can perſwade them vvith no Reaſon or Eloquence. Secondly, they are vntractable, and therefore it is ſaid, *Thou bindeſt them with bit and bridle, leſt they come neere thee*: they are wilde by nature, and if they be not well watcht and hampered, they will bite and ſtrike their owners. Herein muſt euery man, profeſſing the feare of God, be vtterly vnlike them.

For the further opening of the wordes, ſundrie queſtions are to be anſwered, as,

Firſt, Why is the Prophet ſo harſh and ſharpe vvith his Scholers? Are wee not commanded to be ſoft and gentle vnto all men, and to inſtruct them with all meekeneſſe, conſidering our ſelues were once deceiued? *Queſt.* 1.

Dauid was directed by a good Spirit, and went vpon a good ground: Firſt, he ſpeakes out of his owne experience, hee knew vvhat himſelfe was a little before, while he hardned himſelfe in his willingneſſe to keepe his ſinne. *Pſal.*73.22. I was fooliſh and ignorant, *euen as a beaſt* before thee. Hee knew the ſtrength of other mens corruptions, the hardneſſe of their knots by his owne, and ſees they haue neede of as hard vvedges as hee, and yet after a ſort makes himſelfe a copy and inſtance in this ſharpe reproofe: Be not as I vvas, euen *Anſw.*

like the Horſe or Mule. Secondly, hee manifeſts a notable fruit of his owne true repentance, that hauing left his ſinne, he cannot ſpeake of it but with diſgrace, and teſtification of the lothſomneſſe of it; as it is a bad ſigne of impenitency, when a man can ſpeake any thing friendly of his ſinnes paſt. Whatſoeuer hath much lothed vs in time paſt, we cannot name it or thinke of it without diſlike. And as hee bewrayes his owne zeale againſt his owne ſinne, ſo doth he aſſure himſelfe, that all that are truely touched, care not how diſgracefully their ſinnes be dealt withall. Thirdly, he would checke the pride of ſinners who thinke ſo well of themſelues, but in the ſtate of nature are not only like, but farre worſe then any of the brute beaſts. True humilitie will make a man thinke of himſelfe as of the baſeſt creature: Chriſt gaue the Woman of Canaan diuers checks, and at length he called her a Dogge: Truth, Lord, ſaid ſhee: ſhee thought no better of herſelfe then ſo. Fourthly, though our ſoftneſſe and meekeneſſe muſt moderate our heate towards the ſinner, yet muſt it not abate our heate and zeale againſt the ſinne it ſelfe: againe, wee muſt ſo haue compaſſion on ſome perſons offending, conſidering the circumſtances of ſinnes, as others wee muſt ſaue with feare. Further, we muſt ſo conſider our ſelues in times paſt, as wee forget not our ſelues for the preſent: Are vvee now healed? then our zeale is more againſt ſinne then euer before, and as zeale increaſeth, ſo doth our hatred of ſinne daily. Laſtly, whom deales *Dauid* withall, but obſtinate and wilfull ſinners, vvho are no better then corrupt and brutiſh nature made them?

Queſt. 2. Secondly, Why doth he name theſe creatures, the Horſe and the Mule, and not the Lyon or any other?

Anſw. Firſt, becauſe theſe are beſt knowne vnto vs, that his true meaning might appeare to the meaneſt, and breake out ſenſibly in his compariſon to the ſimpleſt Hearer.

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Secondly, that in their propertiesnaturall men might see their owne, as, first, these creatures are led by sensualitie, not by reason; no more are naturall men, but led by the same guide. Secondly, euery man sees these creatures lower then that they can rise vp to the vnderstanding and iudgement of humane actions; and so are they in the things of God, 2. *Pet.* 2. 12. Thirdly, how often doe these creatures, especially if better fed, lift vp the heele against their Feeder, & neuer or seldome acknowledge the Owner of their fat pasture? they cast off their Rider and grow insolent; so doe they, *Deuter.* 32. 15. Fourthly, the Horse, longer then the spurre or bit is vpon him, is in no awe: so wicked men, neither spurre nor bridle auailes them to amendment. Fiftly, the Horse, wanting reason to his strength and courage, rusheth fiercely and fearelesly into any danger; so euery wicked man turneth to his race, as the *Horse into the battell*, Ier. 8. 4, 6. Sixtly, the Mule is a creature, not of the creation of God, but against his institution, *Gen.* 36. 24. and a wicked man is a degenerate creature, not of Gods making, but against his Law, a Mule arising by strange copulation with Sinne & Satan: there was neuer a wicked man, when God said of all the works of his hands, that they were exceeding good. But we wil cõfine our speech to those two properties in the Text, of which anon.

Thirdly, Whereas it is said, *Be not like the Horse or Mule.* Whether hath a man free-will and power to change and conuert himselfe? or else it seemeth the exhortation is idle. *Queſt.* 3.

Such exhortations argue neither vniuersall grace nor free-will, as the Lutheran Diuines and the Papists hold; but haue manifold vses besides, first, in regard of the wicked; to restraine their wickednes, or to harden them as *Moses* his ministry did *Pharaoh*, *Exo.* 7. 2, 3. or to conuince, and make them inexcusable, in that they cannot plead ignorance. Secondly, in regard of the godly, and these *Anſw.*

theſe eyther *vnconuerted*: for with the exhortation, the Lord putteth forth a power to enable them to doe the Commandement in ſome meaſure, as when *Peter* ſpake to the Creeple, and bade him ſtand vp, at the ſame inſtant, a new and freſh power and life came into his ioints and ankles, by which hee was able to riſe and walke. or *conuerted*: and then they ſerue, Firſt, to ſhew them what they could doe in ADAM, but now are diſabled by their owne fault and folly. Secondly, what they can doe in the ſecond ADAM in ſome meaſure. Thirdly, what to ſtriue vnto, becauſe God commandeth. Fourthly, to blow vp grace receiued, which is often weake as a ſmoking flaxe, or as a ſparkle vnder greene wood. Whereunto one obſeruation ſerueth, cleane contrarie to the Papiſts opinion, namely, Wee neuer read of any exhortation, but ſomewhere it hath a promiſe or prayer for it, both which ſend vs out of our ſelues: As for example; *Ezech.*18.31. *Make you a new heart, and a new ſpirit:* but it is the Lord, that promiſeth to giue an heart of fleſh, Chap.11.19. and DAVID prayeth, *Create in me a new heart, Pſal.*51.10. So, *Feare God and keepe his Commandements, Eccles.*12.13. but it is the Lord that promiſeth *to put his feare into our hearts, Ier.*31.33.& 32.40.

Now from the former propertie of theſe creatures, which is vnteachableneſſe, being *without vnderſtanding*, we learne, that

Doctr. A brutiſh propertie not to learne by Gods Word.

It is a brutiſh qualitie not to learne our dutie by the Word of God: for *Dauid* here ſpeakes out of his owne experience, who while he cheriſhed his ſinne, prouoked God to deale with him, as wee doe with Horſes and Mules, which being vncapable of perſwaſion, wee deale not with them with words or arguments, but with bridles, ſpurres, and roddes; we can make them feele vs, but not vnderſtand vs: and this is the brutiſh propertie of wicked men, and of the godly ſometimes in deſertion, not

to

to bee ruled by the voyce of GOD, till his hand set it home. *Prou.*7.22. the yong man being taken with the Harlot, and not vnderstanding his way, followes her as *an Oxe to the slaughter*, and as a Foole to the Stockes for correction; till a Dart strike through his Liuer, he sees and knowes nothing. *Dauid* himselfe, *Psal.*73.22. not hauing learned in the Sanctuarie by the word that point of heauenly wisedome, which might haue sustained him in a sore temptation, confesseth of himselfe, that he was in this point ignorant, *as the beast without vnderstanding.*

Nebuchadnezzar would not heare the Word of God, while *Daniel* admonished him to breake off his sinnes by repentance: and to shew what a brutish practice this was, *God changed him into a brute beast, not in forme or shape of bodie, but in his vnderstanding and behauiour; hee ate grasse with the beasts, and sorted himselfe with them seuen yeeres, till his vnderstanding came againe, and then hee knew it was the most High that beareth rule.*

Balaam would not bee taught to sit downe by Gods Word, but still hee would assay if in this place, or that, he could curse the people of God: To shew what a brutish propertie this was, the Lord by the brute beast, which was vnder him, reproued him, which saw more then his Master: 2.*Pet.* 2.16. *He was rebuked for his iniquitie; for the dumbe Asse, speaking with mans voyce, checked the foolishnesse of the Prophet.* *Ier.*10.21. *The Pastors are become beasts, hauing no vnderstanding.*

First, the chiefe part of that glory, which God decked man withall at the beginning, and wherein his excellencie was aboue the beast, was in the light and holinesse of his minde: for, being created in the Image of God, which (as the Apostle sayth) stood in knowledge; he did acknowledge God in himselfe, in his word, and workes; he had communion with God, and delight in his will: But now by his fall spoyling himselfe of his vnder- *Reasons.* 1.

vnderſtanding, and falling out of his right minde, hee degenerates into the nature of the brute beaſts, which neyther doe, nor will vnderſtand the will of their Maſter. The ſame ſpeaketh the *Pſalme*, 49. 21. *Man being in honour, became like a beaſt without vnderſtanding*; plainely ſhewing, that his honour aboue the beaſt was his right vnderſtanding, which departing from him, hee was deiected and degenerate into the diſhonourable ranke of brute beaſts.

2. Secondly, ſince the fall, euen the worſt men retaine the ſpecificall and common difference betweene man and beaſt, which is reaſon it ſelfe, ſuppoſe neuer ſo corrupted, which when a man forſakes, hee becomes brutiſh, like the brute beaſt, following luſt and appetite, and no other perſwaſion: and euen ſo doe they, that although they heare the reaſons and exhortations of the Word (all which reaſons are diuine and of Gods framing,) yet as if they were beaſts in the ſhape of men, their actions proceed from ſenſe and appetite, and haue a brutiſh beginning; they will not liue by rules of reaſon, eſpecially renewed; enemies they are to perſwaſion; words no more preuaile with them, then with the Horſe or Mule which vnderſtand them not.

3. Thirdly, who can deny, (that doth but looke on the externall ſhape of man and beaſt) but that GOD hath put a plaine diſtinction betweene them? One hee hath made with his face vpright, to looke vpward, as hee that ſhould haue his continuall dependance vpon God, and as hee that ſhould communicate with God in his counſels, and attend the wordes of his mouth, and, being of an intelligible nature to receiue and know his will, ſhould yeeld him franke obedience: The other, the beaſt, the Horſe and Mule are made with their eyes and countenance fixed vpon the earth, aboue which they cannot riſe or conſider any thing: A beaſt cannot looke beyond things preſent, or any thing but thoſe that are

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ante pedes, before the feet; it vnderstands not any promises or threats further then it feeles: and is not this the propertie of many men, who are no better then beasts in their vnderstanding? tell them of GOD, of their Creation, their Fall, the Curse of Sinne, the meanes of their Restitution, the promises of Life, and the torments of Sinners, their eyes are fixed wholly vpon earth, and cannot see or discerne any such thing.

The beast may heare the sound, when wee speake of such things, and these men heare no more, or to no more purpose but to make their damnation iust; they liue for the present; if they feele nothing, they are well enough; nothing that they heare troubles them: And if this be not a brutish propertie, aske the brutes themselues, and they will tell thee.

This teacheth vs to take shame to our selues, and be humbled when wee see this to bee our disposition, that wee haue not vnderstood, nor beene warned by the Word of GOD, nor considered of his wayes, but as brute beasts haue been led by lusts and sensualitie while the Lord hath spoken vnto vs; whereby in Gods reputation wee are worthily cut from the account of men, nay thrust farre lower then they; as the Lord often shameth his owne people by the brute beasts themselues, as *Isa.*1.3. *The Oxe knoweth his owner, and the Asse his Masters Crib*; that is, by much sense and daily good-turnes may bee brought to know their Benefactors; wherein he preferreth them before his people, that by no benefits, neuer so great or constant, would bee brought to know him. Yea, and whereas nature hath taught the silly birds, *the Crane, Storke, and Swallow, to know their seasons*, *Ier.*8.7. neither nature nor grace hath taught such as professe themselues GODS people, to know God a-right. *Vse* 1.

Secondly, this sheweth what men may thinke of such as are vnteachable, and vnwilling to learne the will of *Vse* 2.

of God: If we frame our iudgement to Gods, wee are to thinke no better of them then of the *Horse or Mule*. Numbers will not bee taught, and as many, who are capable enough in earthly things to reach them, and ouer-reach others, yet are altogether vncapable of heauenly: both of these, as they haue liued without GOD and his Word all their liues, so they liue still: Well were it for them they were no worse then Horses and Mules; when they dye, their miserie ends; when these dye, their vnhappinesse begins, when Christ shall appeare in flaming fire to render vengeance to all them that know not God, nor obey his Sonnes Gospell.

Vse 3. Thirdly, if wee would retaine not the place of Christians only, but euen of men, wee must bee perswaded to be vnlike the Horse and Mule, who are without vnderstanding: We must labour to vnderstand what is the good and acceptable will of God: for which purpose we must vse the meanes to get out of our naturall ignorance, and they be these:

Meanes to get vnderstanding. First, because God teacheth by his Word, we must cõscionably frequent the Ministerie; I say not customably, but cõscionably: if you should bring your Horse & Mule as your little Dogges to the place of knowledge, you may make them stand or lye quietly, you can make them learne nothing: and doe you your selues no more? the more you heare and frequent meanes without profit, the liker you make your selues to the Horse and Mule.

Secondly, God speakes by his Spirit which makes the Word effectuall, wee must therefore heare the voyce of the Spirit; not the sound of the wordes so much, but the meaning of the Spirit. An Horse or Mule can heare a sound of wordes, but haue no distinct sense: and if a man come and heare wordes, and endeuour not to bee led into the meaning of GODS Spirit, hee goes not beyond his Horse in hearing. A beast by much paines may bee taught something of

man,

man, which runnes into the senses; and if thou beest onely taught by man, and not by God, that thine eares heare, but the heart which God must teach, bee vnperswaded, thou art not beyond thy beast in knowledge.

Therefore pray for Gods Spirit to teach thee, hee is the Spirit of illumination, the Spirit whose office is to *lead into all Truth.*

Thirdly, thou must lay vp instruction, hide the word in thy heart, lay vp and binde vp the Lessons in thy soule, not to lose or depart from them: The Horse or Mule by sense will conforme for the present, and doe that they see they must doe, but want vnderstanding to make vse of that knowledge for time to come: Like to the Horse or Mule are they, that for the present heare, and bee affected, and seeme desirous to conforme to the Doctrine deliuered; but no sooner out of the place but all is forgotten; and all good motions quenched; all the vse of their instruction is confined to the present time, and for time to come is as meerely lost, as wordes and perswasions vpon an Horse or Mule.

Fourthly, thou must grow vp in the similitude of the Word thou heareſt: the Word must make thee of a man a new man, of a good man a better man; thou must be changed into the Word: It is a Word of Faith, and must make thee a Beleeuer, yea, and the more thou frequenteſt it, thou must rise in the degrees of Faith. It is a Word of light, and must inlighten the darke corners of thy heart, and giue direction to euery one of thy steps. It is a Word of life, and must quicken thee in the wayes of God, and make thee mooue and actiue in pietie. It is a word pure and holy as God is, and must make thee grow vp in holinesse of heart and life, without which thou shalt neuer see God.

Thus if thou groweſt not like the Word, thou art not yet

yet better then an Horſe or Mule, who, let them heare neuer ſuch good reaſons and perſwaſions, and by maine ſtrength be brought to conformitie, yet abide the ſame they were, without any change of themſelues: Horſes and Mules they were, and ſo they abide: be not thou like vnto them, let the Word make thee another man, or elſe thou art; to theſe ends take with thee a few motiues.

Motiues to get vnderſtanding.

Firſt, conſider God hath made thee a man, and wilt thou by this propertie debaſe thy ſelfe, and equall thy ſelfe with beaſts? Wilt thou being a man put off manhood, and lay aſide thy minde and the powers, which God hath giuen thee to diſtinguiſh thee from a beaſt? Secondly, he hath called thee into his Church, he hath ſet open his Schoole, he hath ſent out his owne Spirit to teach the Elect, ſo that now thou art willingly ignorant as they, 2. *Pet.* 3. 5. worſe then an Horſe or Mule, who would know their dutie, but cannot, thou canſt, but wilt not. Thirdly, he hath afforded thee his bleſſed Word, a Word full of wiſedome, reſembling himſelfe, furniſhed with ſuch varietie of perſwaſion, as Men and Angels cannot deuiſe the like; that if this will not perſwade thee, thou muſt be no better then an Horſe or Mule without vnderſtanding, nay worſe: for reaſon cannot perſwade them being vnreaſonable creatures, but thou being reaſonable, the reaſon of reaſon cannot perſwade thee. Fourthly, if thou wouldeſt haue a note of thy owne conuerſion, thou muſt put off thy brutiſh nature, and grow vp in the knowledge of God: *Hoſ.* 6. 1, 2. ſo ſoone as euer Gods people were conuerted and returned to God, they profeſſe this as a neceſſarie conſequent. Then ſhall we haue knowledge, and endeuour, or proceede to know the Lord. And indeede an vnconuerted man is an Horſe or Mule, vncapable of this knowledge, it is too high for him, nay, he hates it and ſpurnes againſt it.

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The ſecond propertie, from which we are diſſwaded in theſe creatures, is, vntractableneſſe: for before theſe creatures be broken and tamed, they are in their nature wilde and fierce, and can neuer be ſo tamed that they will obey without bit or bridle: which teacheth vs, that

The propertie & nature of a wicked and *vnregenerate man, is, to be obſtinate and ſtiffe againſt God and his Word*, whom nothing but bit and bridle can tame and hold in order. This rebellion and obſtinacy is noted in *Cain*, who notwithſtanding the Lord ſpake vnto him, and reproued him for caſting downe his countenance vpon *Abel*, yet went on ſtubbornely in his ſinne, and could not be reclaymed till he ſlue his brother. The like rebellion is noted in *Pharaoh*, whoſe inuincible ſtiffeneſſe was ſuch as no word of God, no plague of God could moue longer then they were as a bit or bridle vpon him: God rayſed him vp as an extraordinarie example of an hard-hearted wretch, on whom he would declare his power, to whoſe degree of rebellion euery wicked man riſeth not, but it teacheth expreſly what is in euery mans nature, which would diſcouer it ſelfe, were it not for Gods grace, either renewing or at leaſt reſtrayning. The ſame brutiſh propertie the Lord taxeth in his own people of Iſrael, *Hoſ.*4.16. who for rebellion is called an *vnruly Heyfer*, which, as it is vntamed, rebelleth and ſuffereth not it ſelfe to be brought into order by the herd-man, nor abideth among the other Cattell, but breakes out: ſo Iſrael would not ſuffer her ſelfe to be ranged in the ſame Orders and Ordinances of God, which he had ſet vp at Ieruſalem, but rebelled, ſeparated her ſelfe, and deuiſed a new kinde of worſhip, behauing herſelfe more like an vnreaſonable Heyfer, deſtitute of minde and iudgement, then a people whom God had euer choſen to himſelfe.

Doct. Euery man naturally is obſtinate againſt God and his Word.

Hereunto ſerues the common phraſe of Scripture, whereby the cruell & ſauage Oppreſſors of the Church,

are resembled by beasts, as the foure great Monarchies, of the Assyrians, Medes, Grecians, and Romans, with beastly crueltie oppressing & eating vp one another, are figured vnder foure great beasts, *Dan.*7.3. *&c.* a Lyon, a Beare, a Leopard, and a strange beast with ten hornes: and the vision is expounded, *vers.*17. These great beasts, which are foure, are foure Kings which shall arise out of the earth. So Rome, being restored by the Pope vnto the tyrannie of the persecuting Emperors, obstinately resisting Christ and his Church, is set out by a great and strange *deuouring beast*, Reuel.13.1.

Reasons. 1. First, the naturall corruption and power of originall sinne, most manifestly discouereth it selfe in a stonie and hard heart, which euery man bringeth with him from the wombe, and by which a man naturally not only declineth from Gods Image and Will, but stubbornely resisteth it. This obstinacy is notably described, *Isa.*48.4. *Thou art obstinate, and thy neck is as an yron sinew, and thy brow as brasse*: Sinewes are instruments of motion, hard indeed, but flexible; but so refractarie is the naturall man, and auerse from God, that he is no more mooued and bended towards him, nor can no more be bended, then if for euery sinew in his body hauing a plate of yron, he could moue or bow the parts: And to this naturall euill of yron sinewes, come the browes of brasse, which hardneth the wicked, and makes them impudent in euill, as the former makes them impotent and auerse from God: From both which the Scripture denominateth naturall men to be *sonnes of disobedience*. *Ephes.*2.

Secondly, besides naturall corruption there is an habituall hardnesse, and obstinacy, contracted and arising from sundrie causes, as, first, from the custome of sinne; and as hardly can an habituall and customable sinner change his course as a Black-Moore his spots. Secondly, custome of sinne takes away both feare and feeling of sinne. Thirdly, want of sense and feeling

of

of ſinne, brings a delight and pleaſure in the fruition of it. Fourthly, this delight holds out of the heart all deſire to get out, nay it holds it in a purpoſe of retaining the ſinne ſtill. Fiftly, this purpoſe of retaining ſinne, doeth purpoſely reſiſt the meanes, which God hath appointed to encounter and ſubdue ſinne: as, firſt, the *word* of God: They haue *hated knowledge*, and chuſed not the feare of God; and *Zach.*7.11. they haue refuſed *to hearken*, and *pulled away* the *ſhoulder*. Secondly, the *Spirit* of God: ſo *Act.*7.51. *Steuen* tells the Iewes, that they had euer *reſiſted the holy Ghoſt*, ſtriuing with them in publike inſtructions, & priuate motions. Thirdly, the *corrections* of God, notwithſtanding all which the wicked man falls backe more and more: And commonly theſe goe together, the *hating* of counſell, and not *profiting by correction*, as appeares, *Prou.*1.25.

By theſe meanes the wicked man hardneth himſelfe in euil, and, wheras naturally his heart is of the nature of a ſtone, himſelfe hardens it by theſe meanes to the hardneſſe of the hardeſt ſtone: for ſo it is, *Zach.*7.12. Yea they made their hearts as an *adamant ſtone*, leſt they ſhould heare the law, &c.

Oh then take notice of this hardnes of heart and obſtinacy againſt God and his word, which reſiſteth and rebelleth againſt the light of grace. *Vſe* 1.

God forbid we ſhould be rebels againſt God. *Obiect.*

This obſtinacy is in euery man by nature; in the reprobate it continues *totall* and *finall*, in the elect *temporarie* and *partiall*, euen after their calling and conuerſion, and it cannot be otherwiſe: for ſo long as we carry any carnall wiſedome about vs, there will be enmity againſt Gods wiſedome; and ſo long as pride raigneth, as in the wicked, or moueth and breatheth, as in the godly, it will be lifting it ſelfe vp in high thoughts againſt God; and ſo long as the conſcience is euill, as in the wicked, or but in part good as in the godly, it will be deſirous to main- *Anſw.*

taine peace with euill, and warre with the word of grace, when it would disturbe it. In a word, so long as any sinne hath any command or power, and so long as the flesh is not wholly mortified (as it cannot bee in this life:) the Spirit shall bee resisted by the lustings of the flesh, because (as the Apostle saith) these two are contrary. Great cause we haue therefore to mourne vnder this our miserie, by which we cast off the yoke of God and his gracious regiment, euen as the horse casteth his rider and riseth vp against him. And it will bee a good meditatiō, when we see an horse or other brute creature resist and rebel against vs, to think, Oh thus doth my cursed nature rise vp against Gods teaching and handling of mee; nay he hath farre more strength then he putteth foorth against me: but I haue no strength, which I haue not vsed against God.

Vse 2. Secondly, let vs labour to get out of this obstinacy and stiffenesse betimes, lest the Lord giue vs vp to fall away by perpetuall rebellion. This we shall doe by yeelding our selues tractable, and laying aside obstinacie in sinne, and by giuing vp our selues to be ruled by Gods word and spirit. This point is so much the more necessary, because the great sinne of these dayes is obstinacy of heart: men cannot plead ignorance, nor want of good means to helpe them out of their sinnes; and yet few or none leaue their sinnes, but wilfully persenere in them against the word and their owne consciences. Besides this, God hath giuen vs many warnings of our estate, by many plagues of the highest kind *threatned*, and not a few, and those not insensible, *executed* with seuerity, but for all this, we are in generall senseleſſe, and are resolued to hold our sinnes without humble sorrow and suing to God for reconciliation. And this is rebellion against God, of knowledge to depart from the knowne trueth in whole or in part.

Motiues to lay aside obstinacy in sinne.

Now to helpe vs out of this sin of obstinacy, consider these motiues: first, neither Gods couenant of mercy nor the

the least part of it belongs to that man, that obstinately goes on in sinne: for the first condition in the tenor of the new couenant, is, to take away the *stony heart*, *Ezek.* 11.19. It is a brand of a man in the state of death, to bee hard and brawnie-hearted.

Secondly, all the hope and expectation of such a man is, euill and mischiefe to meet him at euery corner. *Prou.* 28.14. He that *hardneth his heart*, shall fall into euill: he may with *Balaam* shuffle from one way into another, but cannot auoid the Angel with a drawne sword ready to kill him. Now what a fearefull and desperate estate is it for a man to goe vnder Gods curse continually, as a man vpon whom sentence of death is passed, and knowes not, but expects euery moment execution? yet so hardned are some, who harden themselues, that when the parts of this curse are in executing vpon themselues and theirs, they are further hardned still.

Thirdly, euery sinne is damnable, but yet, not so much sinne, as obstinacie and impenitencie in sinne condemneth, especially where all good meanes of softning haue been vsed: nothing but repentance cuts off sinne, and that is the only remedy, which by the hardnesse of heart being reiected, the wounded soule dieth irrecouerably.

Fourthly, while hardnesse and obstinacy continue, no means can helpe or auaile a man to saluation: He cannot pray, because he turnes away his eare from hearing the law: Hee cannot heare the word to doe him any good; for, *To day if ye will heare his voice, harden not your hearts*: The Sacraments are bane and poyson to him, because he comes with a wicked heart: In a word, no Seruice or sacrifice is acceptable but from a broken heart, which hee hath not: therefore hee is like a sicke man giuen ouer by the Phisician.

Fiftly, the longer a man continues in obstinacie, the more he increaseth the wrath of God vpon him. *Ro.* 2.5. Thou through the hardnesse of thy heart, which cannot

repent, *treasurest vp to thy selfe wrath* against the day of wrath. As if a great malefactor should for twenty or fortie yeeres euery day be carrying a faggot, to make a fire to burne himselfe withall: so the sinner, the longer he continues in his sinne, the greater wrath is layd vp for him, as the more faggots, the greater fire: What a wofull condition were this? but nothing to the fire of hell, the burning of which is fire and much wood, and the wrath of the Lord as a riuer of brimstone kindles it, *Isa.*30.33. Is it not a lamentable thing for a man to abide in that estate, in which hee is continually carrying, as it were, a faggot to hell-fire to burne himselfe withall?

Obiect. Oh but I will repent in the end of my dayes.

Answ. Doe not trust vpon that: for, first, late repentance is seldome true repentance; he that repents not till hee be dying, it is to bee feared lest his repentance dye with him. Secondly, the longer a man perseuers in sinne, the longer and more he increaseth the hardnes of his heart, and it prooues daily the harder to repent: euery day addes something to hardnesse of heart; as in the body, a sore, the longer it is delayed, the more incurable it is, so is it in the soule. And thirdly, this thy speech makes as if a man would bee sure to pay his debts by running further in: Know this for a certaintie, that the soules sweruing from God, is like bones out of ioynt, which, the longer they are let alone, are the hardlier set.

Notes of a man gotten out of obstinacie.

Notes of a man gotten out of his obstinacie, are these: first, pouertie of spirit all our liues for sinne, which is an humble sight and sense of sinne and misery, when a man findes a want of all goodnesse in himselfe, and in an holy despaire of himselfe hee flies wholly to the mercie of God in Christ, longing after it aboue life, and hungring after it aboue all things in the world.

Secondly, a trembling at Gods word; for these two are ioyned, *Isa.*66.2. I will looke to him, that is of a contrite

contrite heart, and trembleth at my Word; and yet loueth the ſharpeſt reproofes of it; which is ioyned with the former, *Pſal.*119. 119. 120. I *loue* thy teſtimonies; My *fleſh trembleth* for feare of thee, and I am afraid of thy iudgements.

Thirdly, ſilent ſubmiſſion to Gods corrections, *Pſal.* 39.9. I was dumbe, I opened not my mouth, becauſe thou diddeſt it: *Micah.*7.9. I will beare the wrath of God, becauſe I haue ſinned: we muſt get into our hearts a patient waiting in all iniuries and wrongs, till God plead our cauſe.

Fourthly, a mourning vnder the grudgings of our owne hardnes of heart, and that we cannot mourne and get them to through ſubiection: ſo did the Church returning to God, *Iſa.*63.17. *O Lord, why haſt thou hardned our hearts* from thy wayes? returne for thy ſeruants ſake, and for the tribes of thine inheritance.

Fifthly, a feare of the occaſions of ſin, and hatred of appearance of euill, & of the garment ſpotted by the fleſh.

Whoſe mouthes thou doeſt binde with bitte and bridle:]

OVt of theſe words we may note; that, If a man wil continue indocible and intractable, *God hath his bitte and bridle for him, to curbe and hamper him:* If men will be as Horſes and Mules, God will deale with them as men doe with Horſes and Mules. *Prou.*26.3. *Vnto the Horſe belongs a whip, to the Aſſe a bridle,* and a rod to the fooles backe: God hath rods enough in ſtore, to whip the folly of ſinners, otherwiſe incorrigible: *Leuit.*26. 27. If yee will yet walke ſtubbornly againſt mee, *I will walke ſtubbornely againſt you* in mine anger, and will chaſtize you yet ſeuen times more according to your ſinnes.

Doctr. God hath a bridle for vntractable ſinners.

Now then, a man walketh ſtubbornely, when hee regards no admonitions, nor precepts, nor corrections and iudgements to bring him to amendment, as a child

or ſeruant is then ſtubborne, when hee will haue his owne wayes, notwithſtanding all meanes the Father or Maſter can vſe to the contrary; he intreates faire, threatneth, and layes on a loade of ſtripes, but the other ſtands cloſe to his owne diſordered will; and to diſobedience addes a wilfull and peruerſe frowardneſſe. But what gets a man by his obſtinacie and frowardneſſe againſt God? why, God walkes frowardly in anger againſt him; his hardneſſe of heart hardeneth God againſt him, his ſtonie heart brings vpon him Gods brazen hands. And then God is ſaid *to walke ſtubbornly*, when he doth as a ſtubborne and peruerſe man, being mooued againſt another, vſeth to doe: as, firſt, a ſtubborne man ſeekes all the hurt hee can to him, whom hee ſpites: ſo God findes out plagues againſt ſinners, but all in the way of iuſtice, as the froward man doth not. Secondly, he ſhuts his eare to all prayer and entreaties, and will not heare of any reconciliation: ſo doth the Lord in ſinnes of this nature. Thirdly, hee reioyceth to ſee his harme, and the Lord laughs at a wicked mans deſtruction, *Prou.* 1.26.

Queſt. What be the bridles, wherewith God curbeth obſtinate ſinners?

Anſw. Gods bridles what. Diuers: firſt, his owne *will* and good pleaſure, by which he lets them ſometimes go with the reine in their neckes; and ſometimes againe reines them vp at his pleaſure: for as men by an halter or bridle leade an Horſe and other vnruly creatures whither they would not: ſo the Lords *will* ouer-rules the ſinner, and orders him this way or that. *Iudas* was often warned of his ſinne of couetouſnes, yet he went on obſtinately in it; the Lord ſuffered him to perfect it, but inſtantly the Lord ouermaſtered him, put his halter about his necke, and made an end of himſelfe and his ſinne.

Secondly, the *law*, a part of Gods wil reuealed, is another bridle: the law is added becauſe of tranſgreſſiō, ſaith the

the Apoſtle, and is giuen, not to the righteous, but to the lawleſſe and diſobedient, namely, by feares, threats, and the curſings of it to repreſſe and reſtraine them; that looke as harmefull and vnruly beaſts, as Lyons, Dogs, Horſes, are tyed vp and chayned that they doe no hurt, ſo vnruly ſinners are hampred by the Law, the doctrine of which is as a Tedder, and the threats as a Curbe to contayne them within ſome bounds.

Thirdly, Gods *hand* and power in iudging and reuenging, is another bridle to tame wicked perſons, and keepe them from riſing vp againſt him or contemning him. *Pharaoh*, who would not know who the Lord was, was onely by this bridle ouer-maſtered and ſubdued. This bridle ſometime the Lord hampreth the *inner man* and conſcience withall, vexing the wicked man with horror, accuſation, and deſpaire, as *Cain*; ſometimes the *outward man* with viſible iudgements; often by *others*, he lets them fall into the hand of the Magiſtrate, and ſo he cuts them off; not ſeldome by *themſelues*, by quarrelling, drinking, or intemperance inſenſibly to ſlay themſelues; and often in deſperate impatience and wickedneſſe, he makes their owne hands their Executioners, to cut off the thred of their liues, as *Iudas* and *Achitophel*. Nay, this bridle doth not only in this preſent life curbe and hamper the wicked, but eternally in the life to come, and ſhall neuer be drawne out of their mouthes, to giue them the leaſt eaſe or hope of an end, when it ſhall be made as ſharpe and cutting as GOD himſelfe can deuiſe.

Reaſon. 1. The reaſons, why God hath theſe bridles for indocible and incorrigible ſinners, are theſe.

Firſt, becauſe he is a iuſt Iudge, and rendreth to euery man according to his workes. *Pſal.*18.26. With the froward thou wilt *ſhew thy ſelfe froward*: that is, thou vvilt by the effects declare another carriage to the wicked then to the godly. Wilfull ſinners muſt reape

reape as they haue ſowne, and drinke as they haue brewed, and haue returned to them according to their owne meaſure.

Secondly, for the declaration of his mightie power vpon the wicked. *Iſa.* 37.29. Senacherib, *Becauſe thou haſt raged againſt me, and thy tumult is come vp before me, I will put my hooke in thy noſtrils, and my bridle in thy lips:* that is, becauſe as a wild Horſe thou haſt tumultuouſly rebelled againſt me, *I will bridle thee, and with ſhame enough leade thee againſt thy heart from thy enterpriſes.*

Thirdly, neceſſitie calls for it: for if God ſhould not bridle and reſtraine the malice of the Deuill and his Agents, there would be no liuing in the world: for ſinne is of that ſpreading nature, that it would neuer know bound or banke. Neither hath any ſinner any bridle or ſtay in himſelfe; therefore God vſeth this bridle for the preſeruation of the world, and humane ſocietie in it: he hath ſet vp his ſolemne Ordinances, of Magiſtracy in the Commonwealth, and Miniſtrie in the Church, to repreſſe and bridle ſinne and ſinners: but when theſe either faile, or are contemned, his owne hand holding the reynes, checks and controls thoſe who will know nothing elſe.

Vſe 1. This ſhould moue vs further to beware of ſtanding out with God, while he gently calleth vs by his Word: If we will not heare his fatherly voyce, wee muſt feele the hand of his ſeueritie: *If we will not be bended with the rod of his mouth, we muſt be broken with the rod of yron that he holds in his hand.* Here conſider, firſt, how brutiſh it is not to heare reaſon, not to be capable of perſwaſion, but all that is done muſt be with bit and bridle.

Secondly, that there is no reſiſting of God by force and armes, by warre and weapons, but by humilitie, faith, and repentance. Were it not better then, to take the rod of mortification betime into our owne handes,

and

and beat our ſelues gently, then force the Lord to take the rod of his indignation againſt vs?

Thirdly, conſider God is the ſame in his dealing with his Church, and his manner hath alway beene firſt to warne and admoniſh the ſinner, and wait with patience his amendment, but, not attayning his purpoſe, he hath alway turned to ſeueritie; when his *vocall* Word could not be heard, his *reall* Word muſt. *Hoſ.* 5.4.12. how many meanes vſed the Lord to reclaime *Ephraim*, that is, the people of *Iudah*, from her Idolls and tranſgreſſions? but *verſ.* 4. they will not giue their mindes to turne vnto their God; hereupon the Lord turnes him to his reall Word, that is, his iudgements, but as one ſlow to wrath, *verſ.* 12. therefore I will be to *Ephraim*, *as a moth*, & to the houſe of *Iudah* as a rottennes; that is, by leiſure and ſmaller iudgements beginne to conſume them: and if *Ephraim*, now ſeeing his ſickneſſe, will goe away ſtill and ſeeke to others beſide me, then I will be vnto *Ephraim* as a *Lyon*, and as a Lyons whelp to the houſe of *Iudah*, (not as a moth:) but in rage teare and ſpoile, and none ſhall reſcue.

Ezek. 24.12,13. the skumme of Ieruſalem went not from her, therefore her skum ſhall be conſumed with fire: But why did it not goe from her? Did ſhee want meanes? No, *I would haue purged thee*, ſaith the Lord, *and thou waſt not purged:* therefore now thou ſhalt not be purged till I haue cauſed my wrath to light vpon thee.

The ſame is Gods dealing, whether with people or perſons: if his Word cannot ſeparate the skum from thee, his fire ſhall, and if the meanes of purging cannot preuaile, thou ſhalt haue thy will awhile, thou ſhalt not be purged, but then God will haue his will, his wrath ſhall light vpon thee. Thou that by Gods Word wilt not be perſwaded to leaue thy vaine ſwearing, the bridle of the Law and the menaces of it, reſtraine thee neuer

neuer a whit, God hath another bridle of his reuenging hand and power, which will make thee know, that though his patience for the preſent be great, ye hee wil not euer hold him guiltleſſe that taketh his Name in vaine. Thou that art in league with thy drunkenneſſe and drunken companie, heareſt the Word ſay, that Drunkards ſhall not come into the Kingdome of Heauen: this is no bridle for thee, thou runſt vpon head without rule or reynes of moderation and ſobrietie; Gods hand and power will bridle thee well enough, when thou ſhalt drinke the cup of his wrath, mixed for his enemies, and thou being one ſhalt not auoyd. Thou that art an enemie to the Word, becauſe it is an enemie to thy ſinne, and ſcoffeſt the profeſſion and profeſſors of Religion, vnder the titles of Heretickes, heareſt the Word curſing thoſe that curſe GODS people, *Geneſ.*12.3. yet this is no bridle nor ſtay to thee, but thou pleaſeſt thy ſelfe ſtill in diſgracing them: know that God hath his bridle to hamper thee with, and hee will binde thee if thou wert as fierce as a Beare, and thou ſhalt know it, when Chriſt ſhall bee aſhamed of thee, and ſay to thee ſtanding without: In that thou haſt ſcoffed one of theſe that beleeued in mee, thou diddeſt it to me. Remember *Iulian*; when the Lords bridle was in the mouth of that Monſter, hee cryed, *Viciſti, Galilæe, viciſti*: the like ſhall bee vnto thee, and vnto Sabbath-breakers, Vſurers, Lyars, &c.

Fourthly, conſider the vncertaintie of our liues, no man hath a leaſe of his life, and if death take vs away in our obſtinacie, we periſh for euer, as the tree fals ſo it lyes, as death leaues vs, ſo the iudgement finds vs.

Vſe 2. Secondly, let this conſideration perſwade vs to willing and free ſubiection to God and his Word, leſt God bee inforced with the bridle of his might to tame our fierceneſſe and ſenſeleſſeneſſe: for this is the threatning, that the Lord will walke ſtubbornely with his owne people,

people, till their vncircumcised hearts be humbled, *Leuit.*26.41.

And to the effecting hereof, consider: First, God requires a reasonable seruice of thee, *Rom.*12.1.not vnreasonable, like that of vnreasonable creatures that doe all by constraint, by the rod and the spurre, but voluntarie and cheerefull: All sound obedience to God must proceed from sense of his loue, and this puts life into it; for that which is forced and constrained for feare, is hypocriticall.

Secondly, the subiects of Christ are called *a willing people*, *Psal.*110.3. and those that are inwardly taught of God, worke and obey not by the compulsion of the Law (although the best need sometimes not onely threats, but rods also, and bitts, and bridles to keepe vnder their lusts:) but the Spirit hath in their generall purpose and course freed them to a voluntarie subiection and obedience.

Thirdly, Gods acceptance of our dutie, and consequently our comfort is in the willing and cheerefull manner of performance: A wicked man may doe the same things with the godly, and go beyond him in matter, the difference is in the manner and end. God loues and accepts free-wil Offrings; If a man giue, God loues a cheerefull giuer: If a man doe any dutie of his calling, let him say as *Paul* sayd of himselfe, *If I doe it willingly, I haue a reward*, 1.*Cor.*9.17. It is not thanke-worthy, but the worke is lost, when a man is drawne to the duties of pietie or charitie, as a Beare by the ring in his nose, or an Horse by the rod and spurre to his wayes end: GODS loue must bee our spurre, and then wee may looke at the recompence of reward.

VERS.

VERS. 10. *Many ſorrowes ſhall bee to the wicked, but hee that truſteth in the Lord, mercie ſhall compaſſe him.*

NOw follow the reaſons or enforcements of the former precepts, to lay aſide brutiſh ſenſeleſſeneſſe and peruerſe obſtinacie, and they are drawne,

Firſt, from the great and manifold plagues, which are reſerued for indocible and incorrigible perſons, *Many ſorrowes ſhall bee to the wicked.*

Secondly, from the infinite loue and good will of God towards penitent ſinners, *But he that truſteth &c.* And theſe two reaſons are the two parts of this verſe, which containes in it the ſumme both of all the curſes of the Law; and of the ſweet promiſes of the Goſpell: And *Dauid* as a good Teacher takes the right order, firſt, hee preacheth the Law, to terrifie the dull and ſecure, and then offereth the ſweete and gracious promiſes of the Goſpell to beleeuers: thus *Iohn Baptiſt* makes way vnto Chriſt, and thus the Lord by Earth-quakes and Thunders prepares men to his ſtill voyce: he that hath felt the breakings of the Law, feeles the ſweetneſſe of the bindings of the Goſpell: If therefore we preach the Law, it is to prepare men for the Goſpell, and little know men that ſhunning the Law they flye from the Goſpell.

Firſt, of the commination or threatning; *Many ſorrowes ſhall bee to the wicked.*

And firſt we muſt know what is meant by this *wicked* man: hee is not euerie ſinner, but as the Text it ſelfe notes him out,

Firſt, an ignorant and indocible perſon, who is as the Horſe or Mule without vnderſtanding.

Secondly, an obſtinate perſon in his ſinne, an incorrigible perſon, one whom Gods Word nothing pre-

uailes

uailes withall, nor can bee ruled without bitt or bridle. Thirdly, a man that truſts not in the Lord, as the words following ſhew. The handling of this text is fit in our congregation, wherein not a few of all theſe ſorts be.

Secondly, this man ſhall haue *ſorrow*; the wicked man is euer miſerable, though ſeldome or not euer ſorrowfull, that is, ſenſible of his miſery. Now the wicked triumph, and ſeeme the happyeſt men vnder the Sunne, and it hath troubled the godly, that they haue all to their hearts deſire, *Iob.* 21. 7. *Pſal.* 73. 3. *Ier.* 12. 1. the rich glutton goes in skarlet, and fares deliciouſly euery day: But their ſorrowes ſhall bee as the ſorrowes of a woman, their delights ſhall be turned into torments, their laughter into teares. Now all our working on them, cannot bring them to take knowledge of their miſery, but they ſhal one day be afflicted with ſorrowes, and ſhall not ſo eaſily turne them off.

Many ſorrowes,] becauſe of many plagues, and many plagues, becauſe of many ſinnes: Many ſorrowes in number, many in kinde, many in this life, many moe in the life to come, many within him, many without him, and many on euery ſide, as the next branch in the oppoſition ſhewes, that God on euery ſide compaſſeth his children with goodneſſe and mercy. Whence,

Note the *vnhappy and curſed eſtate, of euery wicked and obſtinate ſinner* in the world, his ſorrowes ſhall bee many and great. *Iſa.* 65. 13, 14. Behold, my ſeruants ſhall eat, and yee ſhall bee hungry; my ſeruants ſhall ſing for ioy of heart, and and yee ſhall *cry for ſorrow of heart*, and ſhall *howle* for vexation of minde, and yee ſhall leaue your names *for a curſe* vnto my choſen. *Reu.* 9. 12. *One woe is paſt*, and *two are to come*: and Chap. 8. 13. The Angel flying thorow the midſt of heauen, cryed, *Wo, wo, wo to the inhabitants of the earth*: All theſe many woes are proclaimed againſt the wicked of the world, cleauing either to the Kingdome of Antichriſt in the Weſt; or of Maho-

Doctr. The ſtate of an obſtinate ſinner is accurſed.

Mahomet in the East, Turkes, Saracens, Arabians, Tartarians; and after them to all the wicked that cleaue not to God in the purity of his worship, and in obedience of his word.

And, that they are onely denounced against them, appeares, Chap.9.vers.4. because the children of God are sealed and exempted from them. *Deutron.* 28.58.59. If thou wilt not obserue to doe all the wordes of this Law, then the Lord will make thy *plagues wonderfull*, and the *plagues of thy* seed, *euen great plagues*, and of *long continuance*, and *sore sicknesses and of long continuance.*

Obiect. But many are the woes and miseries of the godly, and therefore what is it better to bee a godly man then a wicked?

Answ. There is great difference betweene them: for, first, these are all mingled with mercy. Indeed a child that is deare to his father, if he runne another way with *Ionah*, must bee whipt and fetcht backe againe; yet the Lord puts not off fatherly affection but remembreth mercy in iudgement, and smiteth with the rods of men, but his mercy he taketh not away: Whereas the sorrowes of the wicked are destitute of all mercy; and no maruell, seeing all their blessings are leuened and sowred, and tend to their bane; through a secret curse of God blowing on them, and blasting them.

1. Difference betweene the godly, and wickeds misery.

2. Secondly, the godly call not their miseries on them by a trade and course in sin, as the wicked do; but, when for tryall or correction of some slip, God leads them where they would not, they follow him, taking vp the crosse, thereby learning the will of God, prouing what is in themselues, amending that which is amisse, & confirming themselues to euery good work: this cannot the wicked do, who, whatsoeuer they suffer, fall from euill to worse.

3. Thirdly, the Lord deliuers the godly out of all, putteth vnder his hand, and reares them vp, and leaueth them not in the sorrow, till hee haue enlarged their feete, and brought

brought them where all teares ſhall bee wiped away: Whereas he leaues the wicked in ſorrow, laughes at it, and ſuffereth the fire of his iealouſie to ſeaze on them to the bottome of hell.

Fourthly, the Lord recompenſeth the light afflictions of his ſeruants with an exceeding weight of mercy, firſt, in this life, iuſtifying, ſanctifying, beautifying, reaching, feeding, protecting them and theirs. Secondly, in death, bringing their ſoules to heauen, and laying vp their bodies ſafe till the reſurrection. Thirdly, at the day of iudgment, bringing both body and ſoule into the glory of the iuſt: But theſe ſorrowes of wicked men are farre other, both for number and meaſure, in this life and afterward much more, all of them void of all mercy.

And to conceiue aright of them, conſider, firſt, the kindes of them. Secondly, the cauſes or reaſons of them. Thirdly, the vſe.

The kinds of the wickeds ſorrowes.

For the firſt: theſe ſorrowes are partly *in this life*, and partly *after it*.

1. In this life.

Firſt, In this life theſe ſorrowes are partly in the *preſent practice* of ſinne, and partly in the *conſequent fruits* of it.

Secondly, the very courſe of a ſinner, although Satan preſent it to him through a falſe glaſſe, and it ſeeme pleaſant, and care to be quite away, yet indeed it is a ſorrowfull and heauie courſe: for the laughter of a wicked man is but in the face, not in the heart, and euen in laughter the heart is heauie, or hath cauſe ſo to bee.

That which *Salomon* ſpeakes of a voluptuous courſe (which moſt agreeth with the fleſh:) is true euen in the paſſing of it, *It ſtriketh as a Dart through the liuer*, *Prou.* 7. 23. The ſame is true in the purchaſe of other ſinnes, as, 1. *Tim.* 6. 10. the Apoſtle noteth of the courſe taken vp in earthlineſſe and carking care after the things of this life, that this man, though hee ſeeme

to liue merrily, yet *he pierceth himselfe through with many sorrowes*. The intemperate person meetes with many diseased dayes, and houres of paine and sorrowes, as the Gowt, Dropsie, Palsies, Surfets, which make his life a burden vnto him, so as though the sinner see it not, yet in the practice of sinne there is more gall then honie, and at the best it is but a bitter-sweete: But,

Secondly, after the sinne is committed, comes a fearefull and more sorrowful sence of it: for, if the best fruits of sin euen in the godly that are renued by repentance, be shame and sorrow; no maruell if the wicked be hanted and hunted with horrors of conscience, desperate feares, restlesse torments, and be as the raging Sea, which cannot rest: for there can bee no peace to the wicked man, so long as his conscience hath any sense: but, let him goe and ride where he wil, he pursues himselfe with hue and crie; and so long as he cannot runne from himselfe, hee carries his accuser and tormenter with him; as *Cain* did; and *Baltasar* euen at his Feast was pierced with feares and sorrowes, that made his ioynts loose, and his knes knocke together: so shal Gods hand-writing be on the walles of profane consciences. How many sorrowes after his sinne, ouertooke *Iudas*, and so oppressed him, that his heart being not able longer to susteine him, his best ease was to hang himselfe? a wofull remedy, not much better then his disease; but such shifts are the wicked sometimes put to, when their sweete meates are recompensed with sowre sawce.

2. After this life.

Secondly, after this life is the consummation of his sorrowes, euen in Christs appearance: for, all that this life can load him with, is but the *beginning of sorrow*. The parcels of this sorrow shall especially bee in these particulars:

First, they shall waile and sorrow to see him come in the clouds, whom they haue pierced; he shall bee their Iudge, whose lawes and person all their villanies haue been committed against. Se-

Secondly, in that wofull ſeparation, firſt, from God in the loſſe of glory and happineſſe; and then, from Gods people; when they ſhall ſee *Abraham*, *Iſaac*, and *Iaakob*, and all the Saints in the kingdome of heauen, and themſelues ſhut out; *There ſhall be weeping and gnaſhing of teeth*, *Luc.*13.28.

Thirdly, in the puniſhment of ſenſe, when they ſhal be wrapped in that curſed ſentence, *Depart from mee, I know you not*, when they ſhall be bound hand and foot, and *caſt into torments*, prepared for the deuill and his Angels: which torment is amplified, firſt, by the place, a priſon, a lake of fire and brimſtone, a dungeon for the darkeneſſe, blacker then that of Egypt, where ſhall bee a perpetuall night; in a word, an hell. Secondly, by the company, the deuill and his Angels, with all the rout of reprobates, Gods deadly enemies, and whom God is a deadly enemie vnto; ſuch as they choſe for their companions in this world, and would not bee ſeparated from, now they ſhall not. Thirdly, by the exquiſiteneſſe of torment, ſet out by fire and brimſtone, and that which is moſt terrible to ſenſe; yea, not onely outward, but inward alſo, deſcribed by the worme of conſcience, which as a gnawing griefe, ſhall eate and fret the heart of the ſinner in memorie of ancient and hatefull ſinnes.

Fourthly, in ſinfull concurrences, as hatred of God, blaſphemie, deſpaire, curſings; for all the parts of ſoule and body ſhal curſe the day of their wretchedneſſe and confuſion, when the fire of Gods iealouſie, and his hot wrath ſhall ſeaze vpon them.

Fifthly, in ſeeing all mercie and pittie excluded, nay, God, and his Saints (whoſe affection ſhall be conformable to his:) ſhall reioyce and laugh at their deſtruction, this ſhall breake the caule of their hearts with ſorrow.

Sixthly, in the eternity of their ſorrowes, the worme

within dyes not, their fire neuer goes out, but the wrath of God abideth vpon the sinner without all remission or abatement, without any intermission or release, without end or mitigation, not one drop of water shal coole their tongue, and so long as God is God, the smoke of their torment shall ascend vp night and day continually. This is *Tophet*, prepared for the wicked, in which one word how many sorsowes be there?

Reasons of all these sorrowes of wicked men

Now the reasons to cleare Gods iustice in all these sorrowes of the wicked, are these:

1. First, where many sinnes are vnrepented of, there must needes be many sorrowes, euery sinne hauing sorrow enough belonging to it.

2. Secondly, where an infinite God is offended, an infinite law transgressed, and an infinite iustice prouoked, there must needes an infinite reuenge be returned vpon the sinners head, and sorrowes in infinite measure bee conceiued.

3. Thirdly, Infinite mercie hath been reiected, the blessed meanes of saluation neglected and despised, good meanes without in the ministerie, counsell and example of the godly, inward motions of the spirit quenched, yea, some checks of conscience contemned, and some resolutions deaded and vnfollowed: All these yet bring on more stripes and sorrows, especially in remembrance of hatefull sinnes against knowledge, meanes, and conscience.

4. Fourthly, it is now too late to repent, when these sorrowes haue beset the sinner on euery side; hope of mercie is cut off, the Sunne is set vpon him, the doore of grace is shut against him: now hee can heare no other voice then that *Reu.* 18.6,7. *Giue him torments according to his sinnes.* Here is an Ilias, an vpheaped measure of infinite sorrow, a mercilesse sorrow without sparke of hope or ioy.

5. Fifthly, now hee sees with horror and despaire that which

which he would not heare of, first, that he hath in his whole course piled vp wrath against himselfe.

Secondly, that God, whom he thought to be made all of mercy, is a God of infinite iustice, and a consuming fire, and how dreadfull it is to fall into his hands.

Thirdly, that the sentence of death is passed irrecouerably, and the heauie doome of damnation for such sinnes as he thought to be lighter then a feather.

Fourthly, that himselfe is a vessell of wrath, filled with Gods indignation, that shall seaze on him so long as God is God, seeing Christs bloud can be shed no more, and teares of repentance come now too late, a Sea of them is not able to quench one sparke of this fire.

Vse 1. First then, let this be a motiue to restraine all men from sinne, seeing it brings such after-claps. If there be any that like the Horse or Mule, wil not vnderstand, nor be perswaded to seeke the Lord, but will obstinately persist, hardning his heart against the Word, for such a man are all these sorrowes prepared. Thou that delightest in any sinne, open or secret, that wilt drinke with the Drunkard, sweare with the Swearer, and breake the Sabbath after so many admonitions; thou that liuest in pride, wantonnesse, idlenesse, vncleannesse, contempt of God and his Word and Seruants; thou that euery way multipliest thy sinnes, remember what *Dauid* saith, *Psal.*16.4. Thou multiplyest and *heapest vp thy sorrowes*, euen wrath and fuell for thy selfe against the day of wrath. Thou that canst with a bold face braue out thy sinnes, and glorie in that thy hand is strong to practise vngodlinesse; and canst triumph when thou canst bring others to thy bent; thou shalt one day crie for sorrow of heart, and howle for vexation of spirit, *Isa.*65.14. and curse the day that euer thou kneweſt thy Companions, and with bitter lamentation shalt waile and gnash thy teeth at thy vnhappy condition, and all this in all eternitie. Oh, consider these terrors of the Lord,

and be perſwaded to turne to the Lord, ſeeke in time thy bleſſednesse in the pardon of ſinne, that thou mayeſt eſcape all theſe things. Conſider the end of all ſinne in that one, *Pro.*5.3,4. Though it be as an hony-combe in thy mouth, the end will be *bitter* as *wormewood.* And if now thou ſeeſt thy danger, but wilt runne on headlong vpon all theſe ſorrowes, excluded from all pity and mercy: ſay thou waſt warned; the time commeth, wherein thou mayeſt be pitied but not helped, or rather, neither pitied nor helped, the Iudge hath ſaid it, Behold, I come ſhortly, and my reward is with me, to render to euery man according to his workes.

Vſe 2. Secondly, if ſo many ſorrowes, and they of this nature, belong to euery wicked man, then it followes, that no ſinne is ſmall in it ſelfe, to euery of which all theſe ſorrowes belong. Our Text plainely teacheth, that they belong not only to Murtherers, Theeues, Adulterers, Lyers, Swearers, but alſo to ciuill honeſt men in the worlds account, if they be ignorant of the Word or wayes of God. To him that liues obſtinately in any knowne ſinne, that holds on for his profit or pleaſure any practice condemned in the Word, and in his owne conſcience, let him be neuer ſo ciuill, ſober, ſociable, peaceable, and harmeleſſe, all his ciuilitie cannot keepe off theſe ſorrowes, if there be not knowledge of God, ſoftneſſe of heart, a teachable diſpoſition, and an hungring after Gods mercy in Chriſt alone aboue all things in the world.

Quoad reatum omnia peccata ſunt paria, niſi fiat reconciliatio, Luther.

Where be the Papiſts, that teach ſome ſinnes to be veniall in their owne nature, when as all theſe ſorrowes are the wages of the leaſt? *Rom.6.vlt.* What meane others by their ridiculous diſtinction of Gnats and Camells in the matter of ſinne, as though any were in it ſelfe a Gnat? ſome indeede in compariſon of others are leſſer in degree; and leſſer in reſpect of diſturbing humane ſocietie then others; but in reſpect of God offended,

ded, the Law, and the Curſe, which are all infinite, the ſorrowes due to the leaſt are infinite; which Chriſt muſt ſuſtayne before he could remooue the leaſt ſinne. If a Gnat can be infinite, then ſome ſinnes may be eſteemed ſo many Gnats. How profanely and ignorantly doe they ſpeake, who cānot abide theſe ſcrupulous fellowes that ſtraine at Gnats and ſtand vpon ſuch nice points, as if they were the greateſt matters, &c? But vvhere Gods Word bindes the conſcience, he ſhall haue leaſt ſorrow that ſtands moſt ſtrictly in the leaſt things: He that is vnfaithfull in ſmall things, will neuer be faithfull in great; and obſerue theſe fond Haters of ſtrictneſſe in ſmall things, ye ſhall ſee them ſtand neither vpon ſmall, nor great things to make any conſcience of any, for the moſt part. Let no man aduenture on any ſinne, becauſe it is little: ſay not as *Lot* did of *Zoar*, *Is it not a little one*, and my ſoule may liue in it? for, let it be neuer ſo ſmall a mote in thine eye, Gods law makes it a Mountayne: and thy preſumption makes it ſwell, and thy continuance in it vpon that ground, makes increaſe both of ſin and of ſorrow; no hole is ſo little, but vnlookt too will ſinke a ſhip.

We weigh our ſinnes often in a falſe ballance, and fooliſhly eſteeme them by the matter wherein the offence is done: to eate an apple, oh, that is but a ſmall thing, to ſweare little oathes, to lie in ſmall things, a little worke on the Sabbath, or a little play and recreation on the Lords day, or to gather a few ſticks, oh, this is but a trifle. No, take heede of ſuch reſolutions, looke into the true glaſſe, and there ſee, firſt, that the perſon againſt whom the ſinne is cōmitted, is infinite in mercy and power: now a ſmal thing againſt a Prince is high Treaſon.

A true glaſſe to ſee thy ſinne in.

Secondly, that thy owne malice and preſumption makes a ſmall thing great, as appeares in him that gathered ſticks on the Sabbath. Wilt thou in ſo ſmall a

thing incurre the Lords ſo high diſpleaſure? in other diſputes we heare often, The leſſe the thing commanded is, the greater is the contempt: beſides, Thirdly, conſider that the price paid for the leaſt ſinne, is the precious bloud of Ieſus Chriſt. Fourthly and laſtly, conſider the weight of vengeance, and the gulfe of ſorrow, into which the leaſt ſinne caſteth the ſinner, being vnſupportable and vnvtterable. Any one of theſe, well conſidered, argues no ſinne to be ſmall, and much leſſe to be ventured on vpon that conceit.

Vſe 3. Thirdly, if this be the miſerable eſtate of a wicked man, then we ſee plainly that the wicked are not ſo happy as they thinke themſelues. They thinke themſelues the happyeſt men vnder the Sunne, becauſe of their outward proſperity, and others flatter them, and *Mal.*3.15 We count the *proud bleſſed*, and they that worke wickedneſſe are ſet vp, and they that tempt God are deliuered: thus the proſperitie of wicked men often vnſettles and offends the godly themſelues; but little reaſon they ſhould ſtagger at it: If we can hold the truth of this doctrine, wee ſhall haue little cauſe to enuy his happineſſe that is a wicked man, vnleſſe we can account him happy, for whom the Lord hath prepared ſuch changes and armies of ſorrowes. And to ſee this truth more cleerely, we muſt know that nothing in the world can make a wicked man happy: for,

Why no wicked man can be happy.

Firſt, it is an error to ſay or thinke, that iniquitie and peace, ſin and proſperitie, can dwell together, ſeeing the Lord hath ſaid, There is no *peace to the wicked* man, *Iſa.* 57.21. & the tenor of the promiſe, is, Acquaint thy ſelfe with God, and ſo ſhalt thou haue proſperitie, *Iob* 22.21.

Secondly, all their happineſſe is in outward things. Now all the parts of temporal felicitie are only good in them, which can vſe them, as helps and inſtruments to eternall happines, and that good which is independing. Neither doth the matter, but that which giueth a forme

to

to happineſſe, make a man happy. Neither is it the hauing of things, but the happy enioying of them, that can make a man truely happy; which no wicked man can haue.

Queſt. Why then doth God giue theſe things to wicked men?

Anſw. Why God giueth outward things to wicked men.

Firſt, to ſhew his bountifulneſſe, *Rom.9.22.* Secondly, to ſhew that theſe be not things to be eſteemed much. Thirdly, to be as ſnares to themſelues, and ſcourges for ſome others. Fourthly, to reward that little good that is in many of them.

Thirdly, notwithſtanding this temporall happineſſe, a wicked man is for the preſent the Deuills priſoner: his fetters are indeede of gold, but he is chained to the day of iudgement, which commeth apace.

Fourthly, all his flouriſhes are vnhappy, in that they end in teares and ſorrowes: God ſhall turne his meat in his belly, and make his Sunne to fall at Noone-day: for euery graine of externall ioy, he ſhall be ſure of a talent of eternall ſorrow, when the ſword of the Almightie ſhall pierce him. Tell me now, whether if thou ſaweſt this his eſtate with the eyes of thy body, as thou oughteſt now with the eyes of thy faith, thou wouldeſt admire or pitie ſuch a one. Well were it, if wicked men would weigh their preſent eſtate with the future: ſurely, it would be a meanes to afray them from many ſins, and preuent many ſorrowes.

Vſe 4. Fourthly, if ſuch be the vnhappy ſtate of the wicked, what great cauſe haue the godly to be thankefull for their deliuerance from ſo manifold ſorrowes? both vnto God, who deuiſed a way to temper mercy with iuſtice; and to our Lord IESVS CHRIST, who was a man of ſorrowes, and bore vpon himſelfe, and brake all theſe ſorrowes for vs. How glad will a man be, when he hath eſcaped a great danger that would haue made him heauie to death? How thankefull would we

we bee to that man, that would put himselfe betweene vs and some deadly danger? but neuer was there such miserie as this escaped *Psal.* 126.1. The Iewes were so glad of their deliuerance out of the Babylonish captiuitie, and their returne thence, that they scarce could beleeue whether it was not a Dreame: Our captiuitie was farre greater, being vnder the Curse of the Law, sold vnder sinne, Bond-slaues vnto Satan, and Sonnes of Wrath: which bondage could wee rightly acknowledge, our deliuerance would bee farre more gratefull then it is. Our Deliuerer was not *Moses*, not *Iosh ua*, not *Zerubbabel*, but the Sonne of God, of whom they were Types, both in the first induction of that people out of Egypt into that Land, and in their second reduction backe againe. He by putting himselfe into the Prison of our flesh, and in that flesh by suffering that execrable death, and all the sorrowes of it, freed vs from the guilt of sinne, appeased the wrath of God, abolished eternall death, and destroyed the Deuils Kingdome: Now, the Sonne thus freeing vs, we are free indeed. Oh! the greatnesse of this deliuerance should astonish vs, whereby we auoid those great and insuperable euils, which otherwise had for euer oppressed vs.

Now in way of thankefulnesse, First, beware of turning backe to the seruice of sinne, and obey the precept giuen to the blind man, *Thou art made whole, sinne no more.*

Secondly, loue him much, who hath forgiuen so much, *Luc.* 7.47.

Thirdly, Studie to please him in all things, *Psal.* 116 8. *Because thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling; I will walke before the Lord in the Land of the liuing.*

Fourthly, magnifie and speake of this great deliuerance and saluation, as the Church did, *Psalme* 126.3. *The Lord hath done great things for vs, whereof weere-*

ioyce:

io yce: and ſay with *Mary*, *Luc.* 1.49. *Hee that is mightie hath done great things for me, and holy is his Name.*

But hee that truſteth in the Lord, mercie ſhall compaſſe him.]

THis is the ſecond motiue or enforcement of Chriſtian obedience, wherein firſt conſider the meaning of the wordes, *Hee that truſteth in the Lord:*] here is a deſcription of a godly man by a *Periphraſis*: A godly man is not hee that wants all ſinne, but he, that being a Beleeuer, manifeſteth the fruit of faith in repoſing himſelfe vpon Gods mercie as the rocke of his ſafetie.

Thus the Church is deſcribed, comming out of the Wilderneſſe, *and leaning on her well-beloued*, *Cant.* 8.5. And the people of Gods delight are ſuch as feare God, *and attend vpon his mercie.* *Mercie*] hee ſayth not, *ioy*, as in true oppoſition he ſhould haue ſaid: for ioy is properly oppoſed to ſorrow, not mercie: but in this Word, Firſt, he both includeth that; and Secondly, he noteth alſo the ground of the godlies reioycing, which is mercie, not merit. Thirdly, mercie alſo vpholds and preſerues this ioy.

Shall compaſſe him] oppoſed to the many ſorrowes of wicked ones: and it noteth, Firſt, a full and complete felicitie of the godly.

Secondly, the large goodneſſe of God towardes them, not giuing them onely one bleſſing or mercie, or of one kind, but beſetting them and meeting them at euery corner with mercies.

Thirdly, that *Dauid* had here taſted abundantly of mercie, and hauing aſſurance of the pardon of ſinne, had experience in his owne perſon, and here ſpeakes of it according to his abundant ſenſe of it.

Fourthly, that being now compaſſed with mercie, hee would allure and perſwade euery godly man to get the pardon of his ſinne alſo, and that is mercie enough.

Out

Doctr. Hee that trusteth in God, shall haue abundant mercie.

Out of this exposition ariseth this instruction, namely, that Hee that trusteth in God, shall haue a plentifull part in the mercies of God: mercie shall compasse him. Psal. 103.11. As high as the Heauens are aboue the Earth, *so great is his mercie towards them that feare him. Psal.*125.2. *As the Mountaines compasse Ierusalem, so the Lord is round about his people. Zach.* 2.5. The LORD promiseth to the Church, *to bee a wall of fire round about her, and her glorie in the midst of her:* Here are euery where mercies, within and without. And the reasons of this point are these:

Reasons. 1. First, the godly are vessels prepared for mercie, *Rom.* 9.23. *Whom God hath chosen to declare the riches of his glorie vpon.*

2. Secondly, where Gods comfortable presence is, there are great mercies, because he is *great in mercie, Isa.*55.7. and *rich in mercie, Ephes.*2.4. Where the Sunne is, there is abundant light, and where the Sea is, there must bee abundant water. Now Gods promise on his part, and the faith and trust of the godly on their part, holds God present with his people at all times.

3. Thirdly, the mercie that God sheweth to the godly, is great in kind, because it is a speciall mercie, which is peculiar to them, flowing from speciall loue. True it is, that the Lord is good to all, and his mercie is ouer all his worke, *Psal.*145.9. that is, there is no worke of his hands, which receiueth not from him some mercie: But that is but a generall mercie, as when the Sunne shines on the good and bad, and the raine fals on euery mans ground: by this hee sends away the worst men with good gifts. But there is a speciall mercie reserued for the Elect, and reseruing the Inheritance for them: to these hee is not only a mercifull Lord, but a mercifull Father, a Father of mercies, rich in mercie: *Psal.*103. 3. *As a Father pities his Children, so the Lord pities them that feare him.* A mercifull man pities his beast, much more his brother; but if his childe bee in distresse, his pitie

pitie is more inward and working as his affection is: ſuch is the compaſſion of God towardes his Children, who is therefore ſayd to haue *bowels of compaſſion.*

Fourthly, GODS mercie is great in quantitie and meaſure, it filleth all the ſpace betweene the Earth and Heauen, and all the diſtance betweene Eaſt and Weſt; *Pſal.* 103.11.12. ſo as if a man bee betweene Earth and Heauen, or within the quarters of eyther, this mercie muſt compaſſe him. *Dauid* ſhewes the vnmeaſurable meaſure of it, *Pſal.* 40.5. O Lord, thou haſt made thy wonderfull workes *ſo many*, that *none can count in order* to thee thy thoughts toward vs: I would declare and ſpeake of them, but they are more then I am able to expreſſe. 4.

For the better cleering of the point, although wee can neuer ſet out the infinite mercies, with which God compaſſeth his Elect, yet wee may point at ſome of them, eſpecially thoſe ſpeciall ones, which are peculiar to the godly, and which like the childrens bread, are not caſt vnto Dogges: it faring with the godly, as with a mightie rich man, that knowes no end of his wealth; Though hee cannot haue his eye ouer it all, yet his thoughts ſometimes are vpon his goodlieſt Mannors, his Treaſury, his moſt precious Pearles and Iewels.

The kinds of this mercy towards the godly concerne eyther this life, or the life to come.

Mercies intayled to the godly.

The firſt and chiefe mercie, the fountaine of all, is, that euen in this life God hath pleaſed to afford vs himſelfe the chiefe good; that himſelfe is become our portion, *Pſal.* 16.5. and that the ſoules of his people can reſt and ſtay themſelues in him alone, and ioy in the light of his countenance, when the World doth what it can to make them miſerable. *Pſalme* 73.25. *Whom haue I in Heauen but thee? and whom haue I in compariſon of thee? My fleſh faileth, and my heart alſo, but God is the ſtrength of my heart, and my portion for euer.* Now can an Hypocrite

crite euer reioyce in God? or, what comfort can he haue in God, who is not in couenant with him? heere then is a speciall mercy, without bound or banke, euen infinite as God himselfe is.

Secondly, from hence flowe all other mercies that we enioy as streames of it: first, *temporall*, concerning this

1. Temporal.

present life, as health, life, liberty, wealth, peace, prosperity, good name, &c.

Obiect. Oh but the wicked haue all these.

Answ. True, but, first, not in a right tenure, they are vsurpers, they haue no right in themselues, no part in Christ to recouer it. Secondly, not by vertue of any promise or couenant. Thirdly, not in any holy or sanctifyed vse: for, To the impure all things are impure. Fourthly, none of their prosperity is ioyned with Gods loue, but his hatred, which is a secret poyson in them: whereas, *Psal.* 35.27. the Lord loueth the *prosperitie of his seruant*; he ioynes them both together.

2. Spirituall.

Secondly, *spirituall things*; euen in these also how hath God compassed vs with mercies euen for the present?

First, What a world of mercy was, and is in that one gift of his Sonne, to bee our reconciliation, when we were firebrands of hell, that the blessed Sonne of God would descend from the glory of heauen, and giue himselfe to the death of the Crosse, and the paines of hell, to redeeme vs from all iniquitie? The Apostle conceiues of this as of a rich mercy, *Ephes.* 1. 7. by whom (saith he) we haue redemption through his bloud, euen the forgiuenesse of sinnes according to his *rich grace*. This is the compassing mercy meant in our text, euen redemption from sinne by Christ, both from the guilt and punishment of it; a free mercy, a full mercy, an Ocean of mercy, drawing vs out of a gulfe and bottomlesse sea of sorrowes euerlasting. *Dauid* amplifyeth this mercy, *Psa.* 86.13. *Great is thy mercy towards mee: for thou hast deliuered my soule from the lowest hell.*

Secondly,

Secondly, What an infinite mercy, peculiar to the godly, is that of his ſpirit to take vp our hearts for his temples, when wee were ſpiritually poſſeſſed of the deuill? by the ſame ſpirit hee doeth daily cleanſe vs, and waſh vs, and beautifyeth our ſoules with heauenly graces; teacheth vs, leadeth vs into all trueth, comforteth vs with heauenly conſolations in all diſtreſſes. What a great mercy was it, when Chriſt opened the eyes of the blinde, or healed the deafe and lame, yea or when hee raiſed *Lazarus* being dead? but God, regenerating vs by his Spirit, doeth all theſe for vs: he giues ſight to vs being blinde, ſayth to our deafe eares, Be open, yea reſtores vs to life being dead in treſpaſſes and ſinnes, and makes vs able to mooue and ſtirre in good wayes. Thoſe great workes of the Sonne of God were all miraculous; but heere is a miracle aboue them all, yea one mercy conſiſting of many miracles.

Thirdly, What a mercy is it, not onely to giue them his word (as hee doth alſo to the wicked) but alſo to make it the *immortall ſeede* of their new birth, and the *ſyncere milke* to feede them? to make it a preſeruatiue from many great ſinnes, which the wicked daily commit, open and ſecret? to put it into their handes as a ſword to cut off Satans temptations? to make it vnto them a rule of faith, and a rule of life, able to make the man of God perfect to euery good worke? to make it a ſound ſtay and comfort, to ſupport them in all their troubles; wherein elſe they muſt needs ſinke? In this reſpect the child of God is compaſſed with a multitude of mercies, all which the wicked are ſtrangers vnto.

Fourthly, What an inexhauſt treaſure of mercy is it, that the godly enioy? that whereas God heareth not ſinners, that is, wicked ones, he not onely giueth them leaue to come freely to the throne of Grace, to aske any good thing for them, but alſo much aſſurance in their ſoules of obtaining any thing they aske, becauſe of his promiſe,

promiſe, *Aske, and yee ſhall haue.* If earthly fathers can giue good things to their children, much more will our heauenly Father giue, not onely what we aske, but euen abundantly *aboue that we are able to aske or to thinke*, *Epheſ.* 3. 20. Can that man bee other then beſet with mercy, who hath a meanes to get within Gods ſtore-houſe and treaſury when hee will? Can hee, that is able by the prayer of faith with Iſrael to preuaile with God, want abundance of bleſſings? Great is the power of feruent prayer for mercy: It can obtaine and force the ſunne to ſtand ſtill; It can commaund the cloudes to raine, or not to raine; It can get children for the barren, and life to the dead; and if our prayer be weake, Chriſts interceſſion hath power enough for vs, *Iohn* 11. 22, 42. Oh that wicked men knew the power of prayer! how quickely then would they come to Gods mercy-gate?

Fiftly, What a mercy is it, peculiar to the Saints, to haue peace of conſcience, and ioy of their eſtate? that whereas wicked men are often vexed; euer lyable to infinite horrors, feares, and inward torments, which are the beginnings of hell, they beeing iuſtified by faith, haue peace with God, the ſpirit of bondage and feare and tumult is gone, and the ſpirit of adoption dwells in their hearts, which makes them cry, Abba, Father, *Rom.* 8. 15. And whereas the wicked haue no peace, but a ſenſleſſe vnfeelingneſſe of their eſtate, the godly haue peace in them, which (as the Apoſtle ſaith) paſſeth vnderſtanding; becauſe, firſt, neither can the vnderſtanding of man ſufficiently conceiue it. Secondly, neither can the vnderſtanding of man ſufficiently eſteeme or prize it according to the worth and value of it: plainly implying it to bee ſuch a mercy, as for the greatneſſe ouerwhelmes him that hath it, an infinite and vnbounded mercy, called the *peace of God*, which hee beginneth and maintaineth heere, and perfecteth and preſerueth for all eternity.

But

Obiect.

But how ſtandeth this with all thoſe euills and miſeries, with which the godly are beſet in this life? Can they be beſet both with miſery and mercy too?

Anſw. Godly neuer more compaſſed with mercy, then when cõpaſſed with miſerie.

This is a ſixt and laſt mercie therfore ſpecial to them, that they are neuer more compaſſed with mercie, then when they ſeeme moſt miſerable. *Habak.* 3.2. The Lord in *iudgement remembreth mercie.*

For, firſt, nothing is properly euill but that which comes from diuine reuenge: but nothing comes ſo vpon the godly: Chriſt hath carried away all the reuenge of their ſinnes; ſo that their croſſes come from mercie. Secondly, they are attended with mercy; for God hath firſt fitted his ſeruants for afflictions, before he brings them: Religion hath patience, which, if the houſe be not filled with plenty, makes a ſallet of green herbs more daintie, thẽ the ſweeteſt diſhes of wicked men; it hath ſtrength, aboue which the triall ſhall not be; it hath ſubiection and ſilence to God, and can bleſſe him both in giuing, and in taking away. Thirdly, Gods mercy reioyceth in iudgement againſt iudgement, three waies; firſt, magnifying himſelfe: ſecondly, training his choſen: thirdly, teaching others: and all by the troubles of his children.

The firſt in two reſpects: firſt, when iudgement begins at Gods houſe, he declares his hatred againſt ſinne, and mercifully by them forewarnes the wicked of their danger: For, if iudgement begin there, where ſhall the wicked appeare? Secondly, hee moſt manifeſteth his power in his childrens weakeneſſe, in ſupporting their ſoules and bodies: Now if his power and mercie were not aboue the iudgement, they ſhould periſh in it.

Secondly, he traines and betters his children, which is great mercie by the iudgement: firſt, he ſcowres and purgeth their ſinne; afflictions are as Gods laundrie, wherin his children by beating, ſcowring, and rubbing are made whiter and whiter. Venimous creatures breed not in winter, nay, a ſharpe winter kils the Vermine; ſo

afflictions nip and ſtay our corruptions: This is another mercie aboue the iudgement. Secondly, by them hee exerciſeth and ſtirreth vp the grace that is in them, as the winde blowes vp the ſparkes of fire, yea, manifeſts the ſynceritie of their hearts to themſelues and others; for a man is that indeed which he is in triall. Thirdly, he fits them by afflictions, to comfort others in triall with the ſame comforts wherewith hee hath comforted them. A great mercie to fit them to mercifulneſſe, and to ſet out Gods mercie to others: See *Exod.* 23.9. Fourthly, he teacheth them to eſteeme more of his bleſſings in the want of them.

Is there not an ouer-ruling mercie in all this, that whereas afflictions are in themſelues euill, and reuenges of ſinne, yet they make the godly better? now, whatſoeuer makes vs better, is from a hand of mercie.

God offreth to teach vs many things by the troubles of his ſeruants.

Thirdly, the Lord by his ſeruants trouble would teach all: firſt, that the euils, chiefly eſteemed ſo in the world, are not ſo indeed; for the godly are exempted from the greateſt euils; if only wicked men were blind, blindneſſe would bee thought a fearefull iudgement, therefore (to confute that) *Iſaac* muſt bee blinde. Secondly, how ſuch euils ſhould be borne. It is a mercie, that by the godly the world may bee taught how to beare the hand of God. Thirdly, an infallible marke of the reſurrection, *Luc.* 16.25. Sonne, remember that thou in thy life time receiuedſt thy good things, and *Lazarus* euill things, therefore now hee is comforted, and thou art tormented. Fourthly, that all their miſeries end in mercie, and are turned to their beſt: Marke and conſider the godly man, for his end is peace; his light afflictions are recompenſed with an eternall weight of glory. From all which we may conclude, that if godly men in the midſt of their miſeries, bee ſo compaſſed with mercie, in the beginning, carriage, and concluſion of them, that the doctrine propounded is moſt true.

But

Mercies meeting vs in the life to come.

But if we turne our ſelues to the ſecond branch, and conſider thoſe kindes of mercies which ſhall meete vs in the life to come, we can looke no way but we are intrenched with ſuch mercies, as eye hath not ſeene, nor eare heard, neither can enter into the heart of man to conceiue, much leſſe can wee ſpeake of them as they are, but muſt breake out into *Dauids* admiration, *Pſal.* 31.9. *O how great is that goodneſſe which thou haſt layd vp for them that feare thee!*

But yet as *Moſes* wee may ſee the good land a *farre off*, and with the ſearchers let you ſee by a cluſter or two, and giue a taſte of the good things therin: If God loue vs (ſayd they) he will bring vs vnto it; ſo many as God loueth, ſhall be brought to it, and, not onely taſte (as here) how good and gracious God is, but ſhall drinke plentifully of the riuers of his houſe: for with him is the Well of life, and in his light wee ſhall ſee light.

1. Priuatiue.

Firſt, how can the Elect but be compaſſed with mercie, when all the miſerie and ſorrow, with all the cauſes and effects, wherewith they are now compaſſed, ſhall be aboliſhed, and vtterly chaſed away? Now we are vexed with the remembrance of euils paſt, with the ſenſe of euils preſent, and with the feare of euils to come: but all theſe firſt things muſt paſſe away, and all teares muſt be wiped from our eyes. In our bodies, all weakeneſſe, naturall infirmitie, ſickeneſſe, labour, mortality, and corruption ſhall bee remooued: they ſhall need neither meate nor cloth, for which here we toyle ſo much, nor Marriage, nor Phyſicke, nor ſleepe: there ſhall be no care for the familie, no toyle in the calling, (for they reſt from their labours:) no labour ſpent in teaching or learning, in preaching or hearing: mortalitie hath put on immortalitie, and death being deſtroyed, it can dye no more. The ſoule ſhall be from all ſinne and ſinfull paſſions, from ignorance, vnbeliefe, pride, enuie,

enuie, and all the workes of the flesh; yea, not onely from sin, but from the power of sinning; the will hath no freedome to euill, being perfectly freed to good, neither can the affections set themselues vpon any other obiect. In our names we are now lyable to many contumelies, and reproches, and slanders, as our Lord himselfe was numbred among the wicked. Hee was not knowne, no more are wee: but then shall our innocencie breake out as the light, and it shall be manifest what we are. 1. *Ioh.* 3. 2. *When Christ our Head shall appeare, we also shall appeare with him in glory.* Now wee are in spirituall combat, but then wee shall bee perfectly freed from the deuil, from his Angels, from sinne and sinners, from the world and the lusts that are in it, and God shall fully and finally tread Satan vnder our feete.

2. Positiue.

Secondly, If wee be so happie in Priuatiue mercies, what shall we be in Positiue? how shall we be compassed with them?

First, how shall wee be beset with mercie, yea, and glory, in enioying the immediate fellowship and vision of God, in whose face is fulnesse of ioy, and at his right hand pleasures for euermore? If a man had all the paines of hell vpon him, this blessed vision of God would make him an happie man. We see God now, but as in a glasse, and yet that sight of him vpholds vs in all our troubles: how much more shall we be fully happy, when we shall see him as he is, face to face? euen so fully, as, being glorified, we shall be capable of: So many mercies compasse the Elect in this one, as, if I had a thousand tongues, and should doe nothing but speake them till the day of Iudgement, I could not recount them.

Secondly, what a wonderfull mercie shall compasse vs in our immediate vnion and coniunction with Christ our Head, by which we shall be like him? not like him as he was a man of sorrowes, and in the shape of a seruant;

uant; (for thus he was like vs:) but like him as hee is now, the glorified Head of his Church; not equall to him, but like him, both in ſoule and body. Our ſoules perfect in knowledge, holineſſe and righteouſneſſe, and ſtanding in a perfect image of God, like to the perfect holineſſe of Chriſt himſelfe. Our bodies clothed with beauty, ſtrength, ſhining, agilitie, and glorie as his is; He walketh in white, ſo ſhall wee; His face is ſhining and glorious, ſo ſhall ours; As hee ſits on his Fathers Throne, ſo ſhall we ſit with him in his Throne, *Reu.*3.21 If the hungring after this vnion make vs bleſſed, what ſhall the enioying of it doe?

Similes non pares.

Thirdly, Who can tell or reckon the ſumme of thoſe mercies that we ſhall enioy in reſpect of that glorious inheritance of the Saints in light? when wee ſhall bee heires annexed with Ieſus Chriſt, not of a Houſe, or Mannour, or Lordſhip, but of a Kingdome; and that not an earthly Canaan, flowing with milke and honie, but of a Kingdome paſſing all earthly Kingdomes and inheritances, in thoſe foure properties which the Apoſtle expreſſeth, 1.*Pet.* 1.4. firſt, Immortal; ſecondly, Vndefiled; thirdly, Not withering; fourthly, Reſerued for vs in heauen.

Here is the crowne of all mercies, amplified in theſe reſpects: firſt, in that it is prepared by God from the beginning of the world. Secondly, from the place, which is the pleaſant Paradiſe of God, the new Ieruſalem, the Citie of God, full of peace, ſweeteneſſe, and ſafetie. Thirdly, from the company, God and Chriſt, the holy Angels, the Spirits of iuſt and perfect men that euer haue liued or ſhall liue. If it bee an honour to liue in the preſence and fellowſhip of honourable perſons vpon earth; how much more, to enioy the glorious preſence of God, and the glorified Saints of God in heauen? and yet this honour haue all his Saints. Fourthly, in reſpect of the conueniencie and ſufficiencie

The absolute sufficiencie of future happinesse.

of all things to be be desired; there can be no want; for God shall be all in all: as,

First, *Stately habitation*, *Ioh.* 14.2. In my Fathers house are many Mansions, and I goe to prepare you a place: it is a lightsome Citie; for the Lambe is the light thereof, *Reu.*21.23.

Secondly, *Foode* fit for great personages; the Tree of life which is in the middest of the Paradise of God; they shall eate of that *hidden Manna*, *Reu.*2.17. and their drinke shall be of the water of the *Well of life*; so as, being without all bodily meate and drinke, they shall neuer hunger nor thirst any more.

*Reu.*21.6.

Thirdly, *Apparell*; long *white Robes*, washed in the bloud of the Lambe, such garments, as great Princes vse. Their Pysicke is the leaues of the Tree, which cure the Nations.

Fourthly, *Pleasure*, and sweete repose in the bosome of our Father, where children take greatest delight, and ioy in the presence of the Lambe. If the wise men, seeing but the Starre of Christ, reioyced with great ioy, how much more shall wee, seeing himselfe, and that in his glory and aduancement? oh, what ioy and delight shall there bee in the Kings marriage, and in the meeting of so many good friends together? Adde hereto the testification of ioy, when, as at such meetings there are the voyces of singing men and singing women; the Saints shall sing a *new song*, euen the song of *Moses* and of the Lambe, *Reu.*5.9. and there shall be the musicke of Harpes, and Viols; that is: all kinde of heauenly melodie and harmony, such as the sweetest musicke may not be compared vnto: through our peace with God, and his Angels and Saints, and perpetuall peace from Satan and wicked ones. Our ioy shall not be interrupted by losse of any friend, nor feare of any enemie.

Fiftly, *Wealth*. In Salomons dayes gold and siluer were as the stones in the streets of Ierusalem, but heere the

the walls and pauement of this new Ieruſalem, and all is beaten gold: no Saint ſhall know the end of his wealth, euery one ſhall confeſſe his lines to be fallen in a goodly ground, and that he hath a goodly heritage, euery child of God is now in Gods treaſure-houſe, and what can he want? Oh that our eyes were open to ſee the riches of this glorious *Inheritance of the Saints*! as the Apoſtle prayeth, *Epheſ.*1.18.

Sixtly, *Authority* and glory, noted by ſitting on *Chriſts Throne*, by the *Crowne* of righteouſneſſe, a *Crowne of life*, the *Kingdome* of our Father, the *Kingdome vnſhaken*, wherein all ſhall bee Kings and Prieſts to God.

Seuenthly, *Continuance* of all: it is an eternally weight of glory; for quantity a weight, for quality eternall, 2. *Cor.* 4. 17. I will make him a *pillar* in the houſe of my God, *Reu.* 3.12. I will not *blot out his name* out of the Booke of life, *verſ.* 5. Heere is eternall ſoundneſſe, and ſound eternity.

Doeth the Lord thus compaſſe the godly with ſuch mercies? Oh then labour to be godly men, and ſuch as truſt in God, to whom all theſe precious promiſes are made. *Pſal.* 36.6,7. Oh how excellent is thy mercy? therefore the children of men ſhall truſt vnder the ſhaddow of thy wings. *Vſe* 1.

Oh but then all ſhall bee well, if all theſe mercies ſhall compaſſe him that truſts in God; for, who truſts not in God? *Obiect.*

Take heed thy truſt prooue not preſumption, try thy truſt before thou truſteſt vnto it, try it by theſe properties: *Anſw.*

Firſt, It hath a conſtant courſe and proceeding in godlineſſe, which no trouble can diſmay or breake off. *Pſa.* 44.17.18. All this is come vpon vs, yet do we *not forget thee*, our heart is not turned backe, nor our ſtepps gone out of thy paths. 1. *Tim.* 4.10. Therfore we *labor and ſuffer, becauſe we truſt in the liuing God.*

Secondly, a faithfull endeuour in the meanes that ſerue Gods prouidence, there are none ſo diligent therein as they that truſt in God.

If thou truſteſt in God as thou ſayeſt, then thou heareſt, beleeueſt, and practiſeſt the word; thou ſheweſt thy ſelfe a child of God and of the Church: elſe, ſay what thou canſt for thy ſelfe, and compare thy ſelfe with the beſt, thou truſteſt not in God.

Thirdly, if thou truſteſt in God, thou withdraweſt thine eyes from thine owne, and all other inferiour meanes, and canſt as quietly waite vpon God in want of meanes, as in hauing them, and hauing them, art as if thou hadſt them not: Thou art farre from leaning vpon thine owne wiſedome, if thou truſt in the Lord. *Prou.* 3.5. Bee not *Wiſe* in thine owne eyes, but truſt in the Lord: thou art reſolued, that if the Lord helpe thee not to thy hearts deſire, all the helpes in the world cannot doe it.

Againe, if thou haſt not the meanes, thou thinkeſt the Lords mercifull promiſe is meanes enough, thou diſcomfiteſt not thy ſelfe; nor in defect of meanes fretſt thy ſelfe how to compaſſe them: as the eye of the maid is vpon the hand of her Miſtreſſe, ſo thy ſoule attendeth, and waiteth vpon the hand of God. If thou truſteſt, thou firſt beleeueſt, and if thou beleeueſt, thou makeſt not haſte.

Fourthly, looke what it is, in which thou truſteſt, that hath thy heart, thy affections of loue, ioy, and deſire aboue all things; if it be God, then thou haſt made God thy God, and onely portion: the voice of the Church is, This *is our God*, and *wee will waite on him*. *Abraham* truſted in God, when he preferred the commandement of God before *Iſaaks* life: ſo if thou preferreſt the pleaſing of God before thy chiefe ioy, and grieueſt moſt when thy heart is ready to make any thing thy portion but God; and when by ſinne thou haſt prouoked him to hide

hide his face or ſtand aloofe from thee, then ſay thou truſteſt in God, and not before. True it is, that the godly haue ſome failings, and ſlidings from theſe rules, but yet hereunto they ſtriue, and in ſome comfortable meaſure attaine.

Now if theſe bee the practices and qualities of ſuch as mercy belongs vnto: wee ſee eaſily by the contrary, that there bee ſundry kindes of men, to whom the Lord doth couenant wrath, as,

Firſt, many ciuill men who content themſelues without the knowledge of God: they ſay they meane well, and doe no man harme, liue in peace with their neighbours, and follow their Church as others doe; yet haue no care of religion but for faſhion; they ſay they truſt in God, but doe not, becauſe they vſe not the meanes, nor walke in the way of faith and repentance, nor in the conſcionable hearing and obeying of the word.

Secondly, ſuch as walke ſtubbornely againſt God, and the meanes of Saluation, mercy belongs not to theſe.

How know you that?

Well enough: firſt, out of the text, which ſaith, Mercy belongs to him that truſteth in God: Now he that truſteth in God, walketh on in a courſe of godlineſſe, and cannot ſtand out againſt God. Secondly, by an expreſſe text, *Deut.* 29.20. He that heareth the curſes of this law, and yet bleſſeth himſelfe, ſaying, Though I walke in the ſtubbornneſſe of my heart, the ſword ſhal not come neer me, *I will not be mercifull to that man*, ſaith the Lord.

Secondly, heere is a great comfort for the godly, who haue no ſmall ſecurity hence, that whatſoeuer their outward eſtate is or may bee, Gods mercy compaſſeth them as the hilles compaſſe Ieruſalem: ſee it in ſome inſtances: *Vſe* 2.

Firſt, If Satan aſſault vs on euery ſide with temptation, to vex and diſquiet vs with inward feares, he ſhall not

not haue ſo nimble eyes to ſpy our weakneſſe, as the eye of the Lord to ſpy meanes to ſtrengthen vs. Let him obiect the greatneſſe and infinite number of our ſinnes; yet hee ſhall but amplifie the great mercie of GOD which is greater and more large then all the ſinne and miſeries in the world. Thus *Moſes* comforteth GODS people, *Deut.4.31. The Lord thy God is a merciſull God, he will not forſake nor deſtroy thee, nor forget the Couenant of thy Fathers, which he ſware vnto them.*

Secondly, If vnmercifull men compaſſe them and come about them like Bees, *Pſal.118.12.* and ſharpen their ſtings, yet the mercies of the Lord are neerer them, then that they can hurt them. Thus *Dauid* comforted himſelfe, *Pſal.86.14.15. O, Lord, the proud are riſen againſt mee, but thou Lord art ſtrong, and mercifull, gracious and long-ſuffering, and a pitifull God.*

Thirdly, If a man ſhould conflict with Gods owne hand, by inward temptations or outward tryals, of ſickneſſe, pouertie, perſecution, if hee were ſo beſet as hee could ſee nothing but troubles without, and feares within, now is the time to mound and fence himſelfe with this comfortable Doctrine, that euen now GODS mercies doe guard and compaſſe him; ſeeing he cannot deny himſelfe, nor faile of any of his promiſes. *Dauid* when he was to chuſe one of the three Rods of GOD, the Sword, Famine, or Plague, he choſe to fall into the hands of God, becauſe he is mercifull, *2.Sam.24.14.*

Hee may afflict and chaſten vs awhile, and for a moment ſeeme to forſake vs, but with great compaſſions he will gather vs, *Iſa.45.7.10.* For, Hee chides not alwayes, neyther retayneth hee his wrath for euer, *Pſal.103.8.*

Fourthly, If a man were in the hands of Death, and the Meſſengers thereof had already taken hold on him, as on *Hezekiah*, yet, euen then hee need feare none ill, ſeeing Gods mercies compaſſe him: this is euer our co-

uer,

uer, though wee cannot alwayes ſee it, as *Eliſha* his ſeruant ſaw not the great mercies of God compaſſing him and his Maſter; euen then when we know not, GODS mercie is all about vs, there are ſtill more with vs then againſt vs, our Mountaine is alway beſet with Heauenly Warriours.

Was *Ionas* euer more compaſſed with mercies then when he was in his owne ſenſe caſt off, and compaſſed with Waues and Weedes? Was Iſrael euer more compaſſed with mercie, then when they were compaſſed with Mountaines, Sea, Enemies, Death, and deadly things? theſe our extremities are Gods oportunitie.

Nay, fiftly, ſuppoſe a man were in the houſe of death, in the graue, yet, euen this ſeparates not from GODS mercies, which being eternall leaue vs not in death, but, when we are moſt compaſſed with duſt and corruption, ſhall then bee moſt abundant and mightie for vs.

Oh, therefore let ſo many as truſt in God flye in all their ſtraits to this Sanctuarie, which can make not onely Deaths forerunners, but euen Death it ſelfe welcome, which depriues vs of all things elſe but this mercie, into the full eſtate of which it ſetteth vs.

Thirdly, labour aboue all things in the World to get part in this mercie, by getting aſſurance of the pardon of ſinne; get this, and thou getteſt a mercie reaching vp to Heauen, a Crowne of Bleſſings, a plentifull Redemption: Our Prophet here cals it a compaſſing mercie: for a godly man thinkes not himſelfe compaſſed whith mercie, when hee is compaſſed onely with outward bleſſings, when GOD hath hedged about his houſe, and hee hath wealth to tumble in (though the World breathe after nothing elſe:) but when he hath a voyce telling him, that God in Chriſt is mercifull to his ſinne, and hath couered his iniquitie: oh, now thinkes *Dauid* himſelfe compaſſed with mercie, and not before, although hee was a King, and had all outward things to *Vſe 3.*

to his hearts wish. *Zacheus* had mercie enough when saluation was come to his house, hee neuer got so fast before, as now hee forgoes and restores, hee was neuer compassed with mercy till now, though he was a great rich man, neuer so rich as now when hee was impouerishing himselfe to entertaine Christ in his house and heart.

Iaakob when hee saw *Iosephs* face, his best beloued sonne, *Now* (sayth hee) *I haue enough, let mee now dye, seeing I haue seene my sonne Iosephs face*: How much more shall wee haue enough to see the face of the well-beloued Sonne of God, yea and of God himselfe, in that wel-beloued one, appeased and fully pacified! *Simeon* hauing seene Christ with his eyes, and held him in his armes, *Now, Lord,* (sayd hee) *let thy seruant depart in peace; for mine eyes haue seene thy saluation*: But to see Christ by the eye of faith, and hold him in our hearts, will make death much more welcome to vs; we shall thinke we haue enough: the sweet sense of it within will frame the mouth to speake plentifully of it, as our Prophet doth in this place. Neyther can any good heart eyther lightly account or speake slenderly of such a mercy, neyther content it selfe with slight meanes to get it, or with superficiall phrases in holding it. In a word, if once we can claspe hold on this mercy of God in pardoning our sinnes, we could desire euen to liue no longer in this World, were it not to come to a more full sense and fruition of it.

VERS. 11. *Bee glad, yee righteous, and reioyce in the Lord, and bee ioyfull all yee that are vpright in heart.*

THese words containe the fourth and last vse of the generall Doctrine, and a conclusion worthy the *Psalme*, to which it is notably fitted: for seeing the whole

whole *Pſalme* hath taught vs, that hee is a bleſſed man, whoſe ſinnes are remitted and couered, then may and muſt that man, who hath this Doctrine ſealed vp in his owne heart, reioyce with great and vnſpeakeable ioy. And as it notably concludeth the whole *Pſalme*, ſo is it moſt aptly knit to the former wordes, which haue layd downe the diuers eſtate, both of the godly and wicked man, and how, when as ſorrowes eate vp and conſume the vngodly man remedileſſely, the portion of GOD'S people ſhall bee his owne compaſſing and infinite mercie; and therefore vpon thoſe premiſes hee inferreth this ſweet concluſion, that the godly hauing ſo ſound cauſe of Chriſtian ioy, muſt mind, yea and ouercome all their ſorrowes with an holy and Chriſtian reioycing in the LORD.

In the Verſe are three things to bee conſidered: firſt, the perſons to whom this precept is directed, deſcribed by two titles, firſt, *righteous*: ſecondly, *vpright in heart*. Secondly, the Commandement, *to be glad, to reioyce, and be ioyfull*. Thirdly, the obiect of their ioy, and limitation, *In the Lord*.

Firſt, of the meaning. Hee that is called in the ſixt Verſe a godly man, and in the former Verſe one that truſteth in God, is here alſo ſet forth by two inſeparable properties; firſt, hee is a *righteous man*. And ſecondly, *vpright in heart*.

Queſt. Who is this righteous man?

Anſw. A man is righteous by righteouſneſſe, eyther *Legall* or *Euangelicall*.

Firſt, *Legall* righteouſneſſe is that perfect righteouſneſſe in nature and actions, which the Law of GOD requireth, euen perfect and full conformitie with the whole rule of righteouſneſſe, as it was firſt written in mans heart by the law of nature. By this was neuer man righteous but the *firſt Adam*, in the time of his innocencie, and the *ſecond Adam* the innocent Sonne of God,

God, in whom, beſides the righteouſneſſe of his humane nature and life, wee read of the righteouſneſſe of God, that is: the ſame righteouſneſſe, being in a perſon that was God, was ſo farre aduanced, that it was able not onely to fulfill, but to ſatisfie the rigour of GODS moſt righteous Law.

Secondly, *Euangelicall* righteouſneſſe is that, which the Goſpell reueales, and that is, when a man being reconciled to God, iuſtified by faith, deliuered from all the guilt and puniſhment of ſinne, and inwardly ſanctified by Gods Spirit, is accounted of God righteous by the righteouſneſſe of Chriſt imputed vnto him, as Saint *Paul* ſpeakes, 1. *Cor.* 1. 30. *Chriſt is made vnto vs of God righteouſneſſe.* And although this bee in part and imperfect in this life, attended with much frailtie and infirmitie of fleſh, yet becauſe,

Firſt, they are perfectly iuſtified euen in this life,

Secondly, haue begunne in a righteouſneſſe, which ſhall be perfected,

Thirdly, haue a will and endeuour, ſtriuing to perfection,

Fourthly, are accepted of God as perfect for Chriſts ſake, in whom all their vnrighteouſneſſe and defects are couered: therefore they are called euery where *righteous.*

So our Prophet here calleth ſuch, as according to his former Doctrine haue made ſure their diſcharge with God, and gotten euidence of remiſſion of ſinne, and reconciliation with God through Ieſus Chriſt.

Secondly, This perſon is *vpright in heart*, that is, ſound and ſincere, without guile, *verſe* 2. and this is, when the heart is ſet right towardes God in doing all duties of pietie and charitie towardes GOD or men; truely ayming at the pleaſing of GOD, and not at by-reſpects: this is ſtraightneſſe of heart, called truth in the inward parts, *Pſal.* 51. 6. Thou loueſt truth in the inward

ward parts. And although no man is indeed vpright without some crookednesse, and declining from the straight rule, yet because heere is, first, a drawing neere and endeuour to full perfection: Secondly, a comparatiue rightnesse, in respect of the vnregenerate, whose course is wholly crooked:

Thirdly, the acceptance of a mercifull Father: therefore they are called *vpright*:

And vpright in *heart*, first, because there is the beginning of soundnesse: for the first worke, by which God distinguisheth betweene man, and man, is the *purifying of the heart by Faith, Act.* 15. 9. and the worke of conuersion is called the *circumcision of the heart*, which the Lord promiseth, *Deut.* 30. 6.

Secondly, because all outward shewes without this ground are vnsound and deceitfull, and whatsoeuer we doe, must haue this ground to make it acceptable, euen a sincere and honest heart. 1. *Pet.* 1. 22. all obedience to the trueth, all loue to our brethren, must come from a pure heart.

Thirdly, because if the heart be vpright, it will from thence shine into all the actions: for a righteous man must be vpright also in *his way*, *Psal.* 119. 1. Now vprightnesse of heart is like a great wheele in a clocke, that sets all the other a mouing, or like a light in a lanthorne that shines through euery side of it. A wicked man may bee vpright in some one action, as *Abimelech* pleaded for himselfe, *Gen.* 20. 5. *With an vnperfect heart haue I done this*: but the generall vprightnesse of the whole life is peculiar to Gods people, it must issue from the heart, where if there be a liuing fountaine, the streames will euer runne.

Secondly, the *Commandement*, enioyning spirituall reioycing, hath diuers branches, as there are diuers words in the originall, which are to be distinguished.

First, Bee glad: the word *Shimch* comes of *Shamac*, which

which properly ſignifyeth inward and harty ioy, conceiued by the preſence, or hope, at leaſt opinion of ſome good or deſirable thing, as *Pſal.*35.26. Let them be confounded that reioyce at my hurt: now none of *Dauids* ſubiects durſt make ſhow of this ioy in his hurt, onely it was conceiued in their hearts.

Secondly, Reioyce: *Gila* riſeth of *Gil*, which ſignifieth to expreſſe our ioy by ſome outward geſture, ſometimes vſed for dauncing, as *Pſal.* 65. 12. The hilles *ſkippe* for gladneſſe.

Thirdly, Bee ioyful: *Harninu* of *Ranan*, *vociferatus eſt præ lætitia.* *Iſa.*35.6. The dumbe mans tongue ſhal ſing: *Vetaron.* So as vpright men are commaunded not onely to conceiue and conceale their inward ioy, but to expreſſe it in their actions, in their ſpeeches, and euery way they can.

And this Commaundement runneth vp theſe three ſtaires for ſundry cauſes: Firſt, to ſhew that there is great cauſe why the righteous ſhould reioyce. Secondly, that where ſound ioy is within, it will not be hid, but made manifeſt. Thirdly, to ſhew that Chriſtian ioy is not perfect at firſt, but riſeth by degrees, firſt within conceiued, and then by little and little expreſſed, as the degrees in our text teach vs.

So much of the Commaundement. The thing commanded is ioy and gladneſſe: Ioy is the ſoules delight, or ſolace in the preſence of ſome good thing, in deed or in hope. It is twofold: either naturall and worldly, when the good, of which it riſeth, is ſo: or ſupernaturall and heauenly, about ſome ſpirituall good which is apprehended: This ſupernaturall ioy is twofold: Firſt, the ioy of grace. Secondly, the ioy of glory: the former is heere meant, which is the inheritance of the Saints here, and a forerunner of that of glory hereafter.

Thirdly, the obiect or limitation of this ioy, *In the Lord*: the matter of our ioy muſt be the Lords goodneſſe

vnto

vnto vs, especially in keeping his promise faithfully, in pardoning our sinnes, and gracious receiuing of vs. For so not onely the context, but the word *Iehoua* puts vs in minde, properly signifying God hauing being of himselfe, and giuing being not onely to all his creatures, but to all his promises also. And then wee reioyce in the Lord,

How we reioice in the Lord.

First, when our ioy is a *fruit of the Spirit* of the Lord, *Galat.* 5. 22. therefore called the *ioy of the Holy Ghost.*

Secondly, when it looketh to God and acknowledgeth him the true God, and in his Sonne whom he hath sent, his God, reconciled, appeased, and well pleased, as *Rom.* 5. 1. being iustifyed by faith, wee haue peace with God, and reioyce, &c. Our Prophet here cals the righteous to reioyce, vpon this ground. When a man reioyceth in Gods fauour, forgiuing sinne, and in fellowship with God and Iesus Christ, then hee reioyceth in the Lord. This *Dauid* calleth the *ioy of Saluation*, *Psa.* 51. 12.

Thirdly, when it respecteth the speciall pledges of Gods fauour, as the worke of regeneration, the happy change we finde in our selues, the shining and beautifull graces of Gods holy Spirit, with the daily increase of them: thus to reioyce in the Lords image renewed, is to reioyce in the Lord himselfe.

Fourthly, when our ioy is set vpon Gods ordinances and word, in which the Lord reuealeth himselfe, and communicateth himselfe more freely vnto vs, when in them we get a faster hold of God, and grow vp into further fellowship with him, especially when his gracious promises feede our hearts, and we reioyce in his trueth and faithfulnesse, making them good not onely to others, but also to our owne selues.

Fiftly, when we reioyce in the hope of eternall glory, both in soule & body, *Rom.* 5. 3. Hoping, and expecting, and reioycing, that we shall fully enioy him as he is, and

drinke freely of that water of life, which wee haue already tasted.

And thus to reioyce is no easie thing, and therefore he calls on vs, againe and againe, and the third time, to reioyce in the Lord, as *Philip.*4.4. Reioyce in the Lord, and againe I say, reioyce: for though it be easie to reioyce in a carnall manner, and most men lose themselues in such merriments, yet to reioce in the Lord is not so easie; the obiect, the matter, and manner, and end are hard to force on our selues, which is the reason of such earnest inforcing of the precept. So much of the meaning.

The words being thus expounded, wee come to the doctrine of them, & first from the persons, *righteous men* and *vpright in heart*: These are the same persons that are spoken of in the fixt verse, The godly man shal pray vnto thee; whence we may note, that,

Doctr. Euery godly man is an vpright man.

A godly man is an vpright man; that is, of a simple and true-dealing and true meaning heart, with God and man; hauing a minde ready to learne of the Lord both what to doe and for what, and so, doing what hee doth for no other cause in the world, 2.*King.*20 3. Remember, O Lord, that I haue walked before thee *in trueth, and with a perfect heart.* *Ier.*12.3. Lord, thou knowest mee, thou hast seene mee, and *tried my heart* towards thee. *Nathaniel*, a godly man, was a true Israelite, in whome *was no guile*: so, all other good men are called *vpright men* in their generation.

Reasons. 1. First, because Gods image is renewed on them in part, a part of which is to bee simple and true, as he is most single and true.

2. Secondly, because they are daily conformed to Christ, who was the vprightest of all creatures, in whose mouth was found no guile.

3. Thirdly, because they haue receiued the Spirit of Sanctification, who daily heales and impaires naturall croo-

crookednesse and hypocrisie; and reneweth the minde, and the man to think and speake, and act things in truth and soundnesse.

Fourthly, they onely are true worshippers, that worship God in spirit and trueth, *Ioh.*4.24. they are that good ground, which brings forth fruit out of honest hearts: a good man must be without hypocrisie, at least reigning hypocrisie. 4.

Let him therefore looke to the vprightnesse of his heart, whosoeuer would haue an euidence of godlinesse. None but would be counted godly; not any would be thought an Atheist, or an hypocrite, or a neuter, therefore let men looke to the vprightnesse of their hearts. And it stands vs in hand so to doe: *Vse.* Reasons to looke to the vprightnesse of our hearts.

First, because such a heart is Gods delight: whatsoeuer comes from vs, is hence accepted, because it comes from a pure heart, euen the mite of a godly man or woman, when as the wickeds sacrifice is reiected, and his talent accursed. 1.

Secondly, because we can haue no other comfort in the workes wee doe; in the world we finde our best duties traduced; *Dauid* dancing before the Lord is mocked; but hee was sure hee did it before the Lord in the puritie of his heart, and that was his comfort, 2.*Sam.*6. 20,21. Besides, 2.

Thirdly, it is not the quantity of our worke, which we can stand vpon, but onely the qualitie of it. *Peter* could not iustifie the quantity of his loue, when Christ asked him this question; *Peter*, loueſt thou me *more then* these? onely he appeales to Christ of the qualitie of it, Lord, thou knoweſt that I loue thee: if wee can perswade our selues that wee doe a thing of a good heart, and according to the proportion of grace receiued, wee may cheare vp our selues, we shall bee accepted by the qualitie onely. 3.

How shall I know the vprightnesse of my heart? *Queſt.*

Answ. Notes of vprightnesse.

By these notes or rules:

First, that is right which is tried so to bee by a right line, and stands in correspondence vnto it: The right line is Gods word, the precepts of the Lord *are right*, *Psal.*19.8.and then the heart is vpright, when it is made straight by the word, and is squared in all things by it. Euery man boasts of the rightnesse and goodnesse of his heart, that cares but a little for Gods word: but wee must be farre from standing in our own righteousnesse, which is as a filthy clowte, and take the square of Gods word, and lay our hearts and affections vnto it, that they may be ruled by the line of God.

Secondly, a right line doth euer discouer that which is crooked; a good signe of a right heart is to descrie and discouer, but not without true sorrow and griefe, the crookednesse and hypocrisie of it, and to labour to correct and reforme it. *Psal.*119.80. Let my heart *be vpright* in thy statutes, *that I bee not ashamed:* a right line shames a crooked; crooked legges are ashamed to bee seene: when a man feares, and is ashamed of his hypocrisie and crookednesse, and euer tendeth to straightnesse, it is a good note of some rightnesse of heart.

Thirdly, consider the things which flow from the heart: if they be single and pure, warrantable and right, then a man may know his heart is vpright; for such as the fruit is, such is the tree; if thou feedest on forbidden fruit, thou art a bad tree, and thy heart farre from vprightnesse; an vpright heart suffereth not rotten speeches in the mouth, idlenesse in the hand, iniustice in the life, drunkennesse in the braine, and disorder in the course.

Fourthly, consider the ends and aimes of our actions; the vpright heart aimeth directly at Gods glory in all things, but the crooked heart propoundeth euer some crooked end and sinister respect vnto good actions; as many

many come to Church, get knowledge, and profesſe Religion for vaine glorie and vaine ends; ſome thruſt among godly perſons, and into good companie, not becauſe they are good or would be good, but becauſe they would be thought ſo.

Fiftly, conſider if thy heart be the ſame in priuate as it would be thought in publike. *Pſal.* 101. *Dauid* will walke wiſely in the perfect way, in the *midſt of his houſe:* and the conuerſation of the Saints hath beene alwayes like it ſelfe. *Abraham* walked in vprightneſſe before God according to the Commandement, *Gen.*17.1. how did he reforme his houſe, teach his familie, inſtruct his ſeruants, and take God with him in prouiding a wife for *Iſaac*, and in all things? *Gen.* 24. 63. *Iſaac* was the ſame in the field as he was in the houſe, he went out into the field to pray, ſaith the Text. *Daniel* was the ſame after the dangerous Law that he was before, he opened his windowes thrice a day as he was accuſtomed. So vpright was *Paul* in his whole courſe, as he knew nothing by himſelfe, 1.*Cor.*4.4.

A good heart ſets God often in ſight as well in the Chamber as in the Church; *Dauid* ſet the Lord euer in his ſight, and at his right hand. It is as ſeuere and zealous againſt his owne crookedneſſe as any other; and will not ſwallow ſmall ſinnes no more then great, ſeeing Gods pure eyes are ſet vpon and againſt both. Vprightneſſe is in euery thing alike, without and within; it is not worſe in ſubſtance then in ſhew, nay, it is better: It ſeekes to approue it ſelfe before God and al men, firſt to God, whoſe eye is more reſpected then if all the world looked on, and then to all men, but ſo as if none but God looked on them: It deſireth to purge it ſelfe from all filthineſſe of fleſh and ſpirit, and to grow vp to full holineſſe in the feare of God.

That man, that findes theſe notes in him, may be a glad man, nay, he muſt be a glad man, according as it

followes in the Text, *Be glad yee righteous*:] from the connexion of the persons to this duetie we may note, that

Doct. Only the godly can soundly reioyce.

Only the godly man can truely reioyce with sound and lasting ioy. Isa.65.13. My *seruants shall reioyce*, and yee shall be ashamed; my *seruants shall sing for ioy* of heart, and yee shall crie for sorrow of heart, and howle for vexation of spirit. The stranger shall not enter *into his ioy, Prou.14.10.* and it is called the *ioy of Gods people.* Thus the Scriptures euer limit this ioy to the faithfull: *Psal.40.16.* Let them that *seeke the Lord, reioyce*: and *Prou.29.6.* In the transgression of an euill man is his snare, but the *righteous doth sing and reioyce.* The reasons of this doctrine are these:

Reasons. 1. First, because none else are commanded to ioy but the godly, none else haue warrant to reioyce: where doe we reade, that a wicked man is bid to ioy? and indeed, what cause is there, that he should be so bid? What troubles him? his sinne troubles him not, it is his hearts delight; not temptations, for he swallowes them all; not his conscience, for it is asleepe; not the world, for it is his Darling; not the Deuill, for he is not cruell in his owne house; not outward afflictions, for he will not endure any: al things are at peace with him, he mournes not, and therefore needes not be called to comfort: the promise is, Blessed are they that mourne, and are troubled and persecuted for the name of Christ; for they shall be comforted. Nay, he is called from ioy to howling, *Iam.5.1.* he is alreadie glutted and drowned in worldly delights and carnall ioy, from which he is euerywhere called, yea, a woe is pronounced on him, *Luc.6.25. Woe be to you that reioyce now*: for yee shall mourne and weepe.

2. Secondly, onely the godly haue cause to reioyce: for,

1. First, they only haue the presence and fruition of the chiefe

chiefe good, which is God himselfe; and are in couenant with God, by vertue whereof they are interessed in all the good things of heauen and earth; as a wife in the goods of her husband. Here is a great cause of ioy indeede; a godly man hath gotten this cause of ioy, and therefore he may lawfully reioyce.

True causes of sound ioy only among godly men.

Secondly, they only know that their names are written in the booke of Life, which is a truer cause of ioy by our Sauiours testimonie, then if by the gift of miracles they were able to subdue the Deuills, *Luc.* 10. 20. Reioyce not in this, but that your names are written in the booke of Life. And then the godly know their names to be written in that booke, when they write their owne names in Gods booke by becomming beleeuers; for faith giues them priuiledge to be the sons of God, *Ioh.*1.12. 2.

Thirdly, they only haue escaped, and are set free from the infinite euills, and sorrowes of sinne, with which all other besides themselues are beset, and bound ouer to damnation: And therefore as Israel, hauing escaped the Sea, the Mountaynes, and Egyptians, and gotten out of Egypt it selfe, sang and reioyced, *Exod.* 15. 1. so haue all the Israel of God, being set free from hell and sinne, and sinners, and the curse of sinne, iust cause of ioy and gladnesse, which all but they want. 3.

Fourthly, only they haue the Spirit of God, the Author and Preseruer of this ioy, which is therefore called the ioy of the Holy Ghost: only they are anointed with the oyle of gladnesse, and clothed with the garment of gladnesse; and haue the Spirit of comfort sent into their soules, who is the Mouer of this ioy; and not so much maketh our Spirits reioyce, as himselfe reioyceth in vs; as he is said, not to make vs make requests, but to make requests in vs, *Rom.*8.26. 4.

Fiftly, only they know, that Christ is theirs with all his merits, and thus attayne the ioy of beleeuing. He 5.

that sold all to buy the field, went away with ioy that he had gotten the field: So he that knowes he hath gotten Christ, and groweth vp in him as a member in the head, and liueth and moueth by him, will reioyce in his purchase of naked Christ. How did *Simeon* reioyce, when he had Christ in his armes? How much more will a sound Christian, who carries him in his heart?

6. Sixtly, only they sucke and draw their ioy out of the *Wells* of sound consolation, *Isa.* 12.3. that is, out of the Scriptures, which are written, that their ioy may be ful, 1. *Ioh.* 1.4. The priuiledge of Gods testimonies, is, that *they reioyce* the heart, *Psal.* 19.8. These make knowne to vs, the things giuen vs of God, these contayne the glad tydings of saluation, and the precious promises of grace and glorie, which belong only to godlinesse: here be the deedes and conueyances of their eternall inheritance, only bequeathed to children; these be the Chariot of the Spirit, who yeeldeth no argument of ioy and comfort but from the Word, and all ioy elsewhere sought is carnall and presumptuous.

7. Seuenthly, only they enioy the sweet peace and ioy of a good conscience, excusing and acquitting them in the sight of God, which it selfe is a continuall feast; and makes them glad and cheerefull, *Prou.* 15.15. This was the true cause of the heauenly ioy, which the Apostles in their labours and persecutions enioyed, euen the *testimonie of a good conscience*, 2. *Cor.* 1.12.

8. Eighthly, only they haue the hope of glorie in soule and body, which is a fruit of iustification, *Rom.* 5.3. and a sound cause of ioy; We reioyce, saith the Apostle, *vnder the hope of the glory of God*, and hope maketh not ashamed. And not only this, but a grounded assurance also, that all things in earth, which may seeme to darken their hopes, shall be turned to the best, *Rom.* 8.28.

Vse 1. All this may be a meanes to bring godly life in request, seeing it is the only ioyfull life, and none haue indeede

deede any ſound cauſe of reioycing, but the godly. And here we are to meete with two obiections, which terrifie men from godly life that lyes now adayes like refuſe wares, vnaskt for and vnregarded.

Obiect. 1. First, that the world accounteth the ſtate of Gods children moſt lumpiſh, heauie, and ſolitarie, yea, moſt vncomfortable; it thinkes that no ioy, nor mirth, nor pleaſure of their liues belongs vnto them, but if once a man beginne in truth to liue godly, he muſt bid adieu to all mirth and gladneſſe, and betake himſelfe to a mopiſh heauineſſe and ſadneſſe.

Anſw. But this is a groſſe and foule deceit of the father of lyes, whereby he hath much aduantaged his Kingdom, and by a ſuppoſed want of ioy, exceedingly puts godlineſſe out of countenance. Yet, firſt, true it is, that God helpeth and draweth Chriſtian ioy out of godly ſorrow; and no man can attaine this ſound ioy, but hee that is ſoundly humbled at the ſight of his ſinnes; and herein the World ſticketh; not ſeeing the powerfull worke of GOD, who out of this darkneſſe bringeth light; who ſoweth light to the righteous, and out of this ſorrowfull Seed-time brings forth a white Harueſt of ioy.

Secondly, becauſe now the heart being regenerate cannot carnally reioyce as before, nor in carnall things, hauing better obiects and cauſes of ioy, on which it feedeth, the ſtranger that cannot enter into this ioy, thinkes he hath no ioy at all, onely becauſe worldly ioy is vnſauourie to him in compariſon of ſpirituall.

Thirdly, the World and wicked men ſet themſelues to vnſettle the peace of the godly, and doe often diſquiet them, and will let them haue as little ioy as may bee. Yet;

Notwithſtanding all this: Firſt, the godly, euen when they doe not reioyce, haue iuſt cauſe to reioyce; elſe our Sauiour would not haue pronounced the mourners

ners blessed, euen for the present: Blessed are they that mourne; nor haue said to the Disciples, In the world ye shall haue affliction, but in mee yee shall haue peace, *Ioh.*16.33.

Secondly, if they sorrow, they shall out-grow their sorrow, and their sorrow shall bee turned into ioy, as Christ promised the Apostles, *Ioh.*16.20. The redeemed of the Lord shall returne, and come to Sion with praise, and euerlasting ioy shall be vpon their head, they shall obtaine ioy and gladnesse, and sorrow and mourning shall flye away, *Isa.*35.10. So *Isa.*61.3. Christ hath appointed vnto them that mourne in Sion, beauty for ashes, the oyle of ioy for mourning, and the garment of praise for the spirit of heauinesse.

Thirdly, our Text teacheth, that God would not haue the hearts of his children at any time so possessed with sorrow, no, not for the most iust causes, but that they must support themselues, and rise out of it with heauenly and spirituall ioy, to which end serue all these commandements so thicke (as we say) and threefold, which were all idle and to no purpose, if their liues were still to be led in a lumpish and sowre manner.

Here therefore I would aduise such as feare God, to looke to two things: First, to prepare their hearts by fulnesse of godly sorrow to be filled with ioy; seeing it riseth out of serious sorrow for sinne, and out of a broken heart: we tune our harpes and musicall instruments to sweete musicke, by wresting the strings: neither must we (as we are too ready to) conceiue these two as enemies destroying, but rather as constitutiue and conseruing causes one of another. Then, secondly, let Gods people bee aduised to looke into their priuiledges, which are such as may well, not onely affect, but rauish them with ioy; and consider of their happie estate and translation into the fellowship of GOD and his Saints: and that for these causes; first, that they may

yeelde

yeelde obedience to Gods commandement, both here and elsewhere: secondly, manifest the presence of the Spirite in their hearts, who brings with him peace and ioy, and settles the Kingdom of the euerliuing God in the heart, which consisteth in these: thirdly, that they may not onely take away this scandall, which Satan and the wicked make aduantage of, but also encourage others to get part in the same grace, which keepes them in a cheareful and constant course of wel-doing; when they see that no trouble nor affliction can interrupt their ioy: fourthly, without true ioy wee can neuer praise God heartily, or serue him chearefully; for no ioy in God, none in his ordinances, none in our dueties of either of our callings; but we must needes be lumpish, and heauie, and soone weary of our prayers, and hearing the word, and the speciall actions of our calling; wherein if we had delight, we would not easily be pulled from them, but count much time imployed therein, as *Iaakob* did an hard prentiship of many yeeres, but a few dayes, because of his affection of loue and reioycing in his *Rahel*.

Another obiection, which terrifies many from godly life, is, that the godly are so beset and compassed with troubles, sometimes inward and sometimes outward, in themselues and theirs, in their goods, names, and persons, as they cannot see what ioy they can haue in their liues. *Obiect.*

No maruell if the world can see no cause of ioy in the godly estate, especially when the Sunne and heate of persecution tanneth and discoloureth them, seeing the godly themselues are often out of loue with their owne condition. *Answ.*

For, *First*, they haue a true sense of sinne, and rather then they should not haue it, God himselfe will hide his face from them, and they are troubled. *Psal.* 104.29. So *Dauid* in the 51. *Psalme* had by his grieuous sinnes lost the

the *ioy of his Saluation*, which hee desires the Lord to restore vnto him once againe.

2. *Secondly*, the Church sometimes forfeits in a manner Christs presence, and by vnkinde answeres makes him goe away in displeasure, and then her beauty and ioy is faded; and seemes blasted, as plants are in the absence of the Sunne or farre distance of it.

3. *Thirdly*, sometimes presence of naturall corruption, and strength of rebellion in the heart carryes a godly man as a slaue to execute the lusts of the flesh, whereby the Spirit is grieued, and quenched, and seemes quite gone; and this is a great cause of sorrow and heauinesse of heart; as we may see in *Paul*, crying out, O miserable man that I am! &c.

Godly in sorrow, want not cause of ioy.

But in all this there wantes not some cause of ioy:

First, Seeing Christ goes not away, but he leaues some pledge of his comming againe; he puts his hand by the hole of the doore, that the heart of the Church may bee affectioned towards him, *Cant.* 5. 4. and this is that, which makes her in his absence *sicke of loue*; which argues some delight in him while he is farre off; and this delight and desire after him giues her no rest till she find him againe, and then shee layes better hold, and makes more of him then euer before. Neither doth *Dauid* so lose all ioy by his sinne, but that hee still desires and longs after it: which argues the Spirit not to bee quite gone; who onely worketh such vnspeakeable groanes after himselfe in the hearts of such as he hath once taken for his mansion.

Secondly, the ioy of the godly is often ouercast with the mist of affliction, and this dazles their owne eyes, that sometimes their ioy is hid from themselues, and much more from others: But as it is in the heauens when a cloud hinders the sunne-beames; or the interposition of the earth makes an eclipse for a time, but afterward the Sunne shal breake out and shine gloriously:

so

so is it heere: first, the promise is, *Yee shall weepe for a time, but your sorrow shall bee turned into ioy, and your hearts shall reioyce, Ioh* 16. 20. Secondly, afflictions from the world for well-doing cast not ioy out of a godly heart, but feede it *Iam.*1.2. *My brethren, count it all ioy when yee fall into diuers afflictions*: and 1.*Pet.*1.6.*Wherein yee greatly reioyce, though now for a season* (if neede bee) *yee are in heauinesse*. The Apostles therefore reioyced, when they were whipt and set in the stockes and vsed like rogues for Christs sake: and the Saints reioyced in tribulation and suffered with ioy the spoyling of their goods, *Hebr.* 11. Thirdly, those afflictions were comfortlesse and iustly to be sorrowed for, which could separate vs from God, and from Christ the onely fountaine of our true ioy, but all afflictions helpe the godly neerer vnto God and Christ, working repentance, feare, shame, and remorse for sinne, and reconciliation, and so helpe our ioy.

Why the godly haue lesse ioy in their estate then they neede.

Thirdly, the godly haue oftentimes lesse comfort of their life then needes, because they mistake their estate, two wayes especially: First, when they are not able to distinguish between nullytie and imperfection of grace: Oh they finde no faith in their hearts, no feare, no brokennesse of heart, when they (I will not say, belye the Spirit, but) vnthankefully deny his worke in themselues: I grant heere is imperfection of these graces, but, that they are quite shaken out where euer they were in trueth, is not to be graunted. Secondly, when they will measure their estate by sense, and not by faith, whereas faith stands not by sense and feeling, but is a secret force beyond these. A man in a swoone or in a sleepe feeles not his life, and yet is a liuing man, and a sounder man if the qualme or sleepe bee ouer: it is one thing to haue grace, another to feele grace; one thing the life of faith, another the life of sense.

Fourthly, the godly are often too hastie, and loth to stay their time of preparing to their glory; this troubles them much that God delayes them so long, they feare

he hath vtterly forgotten them: But hee that beleeues makes not haſte: and, Marke the iuſt man, his end is peace; not alwayes his beginning: If God delay long, yet he will come at laſt; let thy faith grow in ſtrength, and thy ioy ſhall be abundant; thou ſhalt not feare but that (as in *Sampſons* Parable) out of the eater ſhall meat come, and out of ſtrong afflictions ſweetneſſe. By all which we may ſee the blindneſſe of the World, that can ſee nothing at all in the godly life worth the taking vp, and who to auoyd the troubles of godly men, refuſe to partake in their ioyes, which are ſo ſure and ſweete as that no affliction or ſorrowes can befall them, in which they may not reioyce, if it be not by their owne default. But let the godly themſelues reioyce in their portion, that God hath ſeuered them from the baſe brats and *Iſmaels* of the World, whom hee ſends away with ſome gifts, but hath beſtowed the peculiar liueli-hood of his owne *Iſaacs* vpon them: Let them bee glad in the euils they haue eſcaped, in the good procured them, within and without them, here and hereafter, the leaſt dramme of which hath more true cauſe of ioy in it, then if they were heires of the World.

Vſe 2. Wicked men haue often ſome ioy, but neuer any ſound cauſe.

Secondly, ſee hence the vnhappy eſtate of vnrighteous men, ſeeing they are without all found ioy, or cauſe of it: for,

Firſt, what ioy can he haue, that is, a dead man, dead in ſinne, without the life of God, without Chriſt the fountaine of life and ioy? ſurely, a dead man that lyes rotting in his graue, hath as much cauſe of ioy in that eſtate, as he that is dead in ſinne hath in his.

Secondly, what ioy can hee haue in GOD, whoſe conſcience continually vexeth and accuſeth him; in whom the ſpirit of feare and bondage ruleth; which keepes and barres out peace with God; and much more the ioyes of the Holy Ghoſt? A ſound of feare is euer in his eares, *Iob.*15.20. True it is, a wicked man may labour

labour to forget the troubles that haunt him, or to brawne his heart, not to feele them, and set himselfe on some merrie pinne: to face out the matter, as if hee were at good ease; when all this is eyther a senseleſſe estate, more void of comfort then of feeling; or a laughter in the face, when the heart is heauie; or the laughter of fooles, (as *Salomon* sayth) whose propertie is to laugh most, when they haue least cause.

Thirdly, what true ioy, or cause of ioy can he haue, on whom the sentence of condemnation is passed, the execution of which sentence hee may daily expect? Surely, the greatest Monarch aliue, if hee were in chaines vnder his greatest Enemie, and condemned to dye, could take no ioy of his wealth, greatnesse, or of any earthly delight: but wicked men are in the chaines of the Deuill, and abide vnder the sentence of death, euer readie to feed vpon them. *Baltazer* indeede was merrie, and in his Reuels with his Princes: but what cause had hee, when the Hand-writing appeared on the wall? So *Amnon* was merry in his brother *Absolons* House, but what cause had hee, seeing men were appointed presently to kill him? Let a wicked man be as merry as hee will, sure it is, his estate giues him no leaue.

Fourthly, what can minister true ioy to him, that hath no part in any of Gods Ordinances, which begin and perfect the ioy of Gods people?

First, for the *Word* of God, hee refuseth the ioyfull tydings of his saluation; the doctrine of free Remission of sinnes, which onely bringeth lasting ioy, he hath no part in, nor in that Redemption purchased by Christ, and published in the Gospell: thus the word is a bill of Inditement to him.

Secondly, the *Sacraments* seale nothing to him, but are as seales set to blankes: for, hauing no part in the Couenant, hee hath nothing by the seales; onely hee makes

makes himselfe guilty of the bodie and bloud of Christ, as *Iudas* did, and for want of faith eates and drinkes his owne damnation.

Thirdly, *Prayer* from him is not onely not heard, but euen abominable: besides, hee hath no helpe of Christs intercession (for he prayes not for the World:) nor of the Prayers of Gods people, because he is not of that communion.

Fourthly, the *duties of his calling* are sinne to him, To the impure all things are impure, euen his best actions exclude him out of heauen, neyther can a man haue any ioy of his actions, till he can reioyce that his person is a member of Christ.

Fifdly, the *creatures of God* hee can no more truely reioyce in, then a Thiefe can of a true mans purse: neyther can that be true ioy in the creature, that riseth from the creature, resteth in the creature, and goeth no higher then the creature; but such is the wicked mans ioy.

Sixtly, lesse ioy can hee haue in his *sufferings or sorrowes*, because, their nature being not altered, they are no tokens of loue, nor tend to their good (as in the godly:) but are punishments in part and in hand, and flashes of Gods euerlasting wrath, and beginnings of Hell.

In the Lord.] from this limitation, which is the third part of the verse, we may learne this instruction, namely, that

Doct. All the reioycing of godly men ought to be in the Lord.

All the reioycing of godly men ought to bee in the Lord, that is, spirituall and Christian, a ioy worthy the Lord. And then it is spirituall and Christian, when it hath two conditions:

First, when it is *in the Lord*, as the authour and fountaine of all the good wee can enioy, or ioy in, yea the matter of our ioy.

Secondly, when it is *in the Lord*, that is, according to

to the will of the Lord, and not against it: so the phrase is vsed, 1.*Cor.*7.39. Let her marry, onely *in the Lord*, that is, according to Gods Word and direction, and not against it.

First, God must be the authour and matter of our ioy, as *Dauid* made the Lord his Song all the day long: for, First, how great reason haue wee to make him the matter of our ioy, of whom wee are all that wee are, both in our first and second Creation? He is the Potter and we are the Clay: nay, we are his new Creation and workemanship, regenerated, iustified, sanctified, and saued: are become his by a new couenant in which hee accepts vs as children, reconciled by the death of his Sonne, in whom wee may reioyce as in a mercifull Father: yea as a wife married to a most louing husband, by vertue whereof she hath interest into his person and whole estate. Of this the Apostle speaketh, *Rom.*5.11. ***Wee reioyce in God through our Lord Iesus Christ, by whom we haue receiued the atonement.***

Secondly, this ioy is most perfect, which riseth of the presence of that which is most perfect; and the greater the good enioyed is, the greater is the ioy: and therefore in Heauen it shall be most perfect and glorious, because wee shall perfectly enioy God, and see him as hee is, in whose face is fulnesse of ioy.

Thirdly, to make God the matter of our ioy, is to perpetuate our ioy, and make choise of that which shall neuer faile vs: for as GOD himselfe is euerlasting, so shall the ioy of his people bee like a streame, which continually runs & knoweth not the yeere of drought: yea it shall hold out in dangers, troubles, and persecution, *Romans* 5.3. as the Martyrs reioyced in the verie flames.

Quest. What? may wee not ioy in outward things, as meat, drinke, wife, children, wealth, honour? &c.

Answ. Yes, but neuer out of God, or without reference vn-

to him, neyther in outward nor inward things: we hold all in *capite*, and muſt bee Homagers of all vnto him; hee muſt haue the glorie of all, as *Ier.9.23.24. Let not the rich man reioyce in his riches, nor the wiſe man in his wiſedome, &c. but herein let him glorie, that he knoweth mee to be merciſull and righteous:* this muſt be the chiefe pleaſure, honour, riches, and wiſedome of a Chriſtian, to know God reconciled, and to hold all in this tenure.

We may alſo reioyce in the meanes of ſaluation, but, if wee reioyce not onely in Gods fauour, but deſire to bring ſomething of our owne towards it, as the ignorant or wilfull Papiſts doe, This is not to reioyce in the Lord, but in our ſelues. We muſt reioyce in our *Prayers*, but onely becauſe God is a God hearing Prayer, in our *hearing*, *reading*, and receiuing of the Word with ioy, but in this reſpect to God, that hee teacheth and ſpeaketh to the ſoule: in *the duties of our callings*, but becauſe we are in Gods Worke: in *the duties of loue*, but becauſe we lend to the Lord, and feed and cloath Chriſt: in all *the comforts of life*, in the wife of our youth, in gracious children, in proſperitie, &c. but becauſe and ſo farre as theſe are pledges and fruits of Gods fauour in Chriſt. Yea more, we muſt reioyce *in aduerſitie and tribulation*, becauſe it is that eſtate, which God ſees beſt for vs: yea in *death* it ſelfe, but as it is a going to GOD, to enioy him more immediately then wee can in this preſent World.

Thus enioy all things in God, and God in all things, and ioy as much as thou canſt: for all this while wee reioyce in God performing his holy promiſes vnto vs.

Secondly, wee muſt reioyce in the Lord, that is, according to the will of the Lord: now Gods will meaſures and limits our ioy, firſt, in reſpect of the matter, ſecondly, of the manner, thirdly, of the meaſure: For the matter, it reſtraineth our ioy from all vnlawfull things: For the manner, our ioy in lawfull things muſt

not

not be vnlawfull: For the measure, the best things must haue the best measure of our ioy.

How Gods will limiteth our ioy.

1. For the matter.

For the first: it suffreth not men to reioice in sinne or such things as chase God and his spirit away; as in swearing, excessiue drinking, vncleane and filthy speeches, cursed and blasphemous language, in wantonnesse and whoring; this is the deuils mirth and musicke, a mirth and laughter which is madnesse, like the laughter of a thiefe vpon the ladder ready to be turned off. The like may bee said of such as reioyce in railing, reuenging, quarrelling, disgracing and reproching of Gods children: Can such men reioyce in the Lord? nay, there is none of all this cursed crue, or the former rabble, that can be glad, but when God is furthest off, or forgotten and set out of sight: For let a man now put them in minde of God, and the true causes of ioy in him, by any sauoury word, they presently with the deuils in the Gospel thinke, and perhaps crie out, They are tormented before their time.

2. Manner.

For the second; Gods will permitteth not men to reioyce in the most lawfull things vnlawfully, whether necessary or indifferent.

First, *Indifferent things* are meate, drinke, recreation, wealth, prosperitie; in all which, and the like, if God be not still kept in sight, the ioy in them is vnlawfull. And if God be in the eye, then first, hee will be inuocated to blesse all the comforts, euen the least: Secondly, men would know measure and moderation; that is, they durst not sit at the wine, nor be brought vnder the power of the creature; durst not be louers of pleasure more thē of God, durst not spend out so much precious time in pastime, and so little in priuate exercises of pietie: no man hires a seruant to doe nothing but play all the weeke and yeere: and thirdly, if God be in the eye, in the end of all the ioy in the creatures he would be acknowledged to be he that giues power to get and vse substance;

hee ſhould haue the praiſe of his mercie returned him, as *Dauid* did, *Pſal.*23.5. It is thou that feedeſt me, ſpreadeſt my table, filleſt my cup, and anointeſt mine head. The moſt ioy in the world is in thoſe things wherein men are moſt exceſſiue, becauſe they diuorce the ioy in the creature from that in the Creator: And a generall error poyſoneth the common reioycings of men, who thinke they cannot bee merrie and ſerue God too. But of all ſuch mirth as is ſeuered from Gods feare, our Sauiour ſaith, Woe be to you that now laugh, that is, carnally, exceſſiuely, without God or his word: remember the Apoſtles Canon, *Reioyce with trembling.*

Secondly, *Things lawfull*, and neceſſary, muſt not take vp our hearts ſo, but that we reſerue the chiefe roume for God, and ioy in him: as for example, Many reioyce in their callings and diligent exerciſe of them (which is good and commendable:) but herein they faile, that they bury themſelues in earthly buſineſſe, and forget their generall calling of Chriſtianity, Gods Kingdome, Word, Workes, and Sabbath; whereas, were the ioy in the calling found, it would be herein, that ſuppoſe thy calling were neuer ſo baſe, yet thou art in Gods worke, and in thy way, yea, in a courſe, which muſt bee ſo farre from hindring thee in pietie, as wherein thou mighteſt (as thou oughteſt) hold God alwaies in thy ſight.

3. Meaſure. For the third, namely, the meaſure of our ioy, Gods word and will is, that our chiefe ioy bee on the chiefe good; and as things in the degree of their goodneſſe approach vnto, or decline from that, ſo muſt our ioy be to them in greater or ſmaller meaſure: and here,

1. Firſt, God muſt be our glory and our ioy all the day long, that the bleſſed Father is our Father, the beloued Sonne of God our Sauiour, and the holy Spirit our Sanctifier and Comforter.

2. Secondly, next to God, we muſt reioyce in his Image for

for his ſake; and firſt, becauſe *Chriſt* is the expreſſe Image of his Father, wee muſt reioyce in him aboue all men and Angels, euen as the chiefe of 10000, but eſpecially that we conceiue him in our hearts, as the bleſſed Virgin did in her wombe, for which ſhee is bidden reioyce: Secondly, his *Word* carries his image, in trueth, holineſſe, light, eternitie; we muſt therefore with *Dauid* reioyce in the Word, becauſe there God and Chriſt, and the bleſſed Spirit meete vs with light and abundant comfort. The wiſe men ſeeing the *Starre*, that led them to Chriſt, reioyced with *exceeding great ioy:* The Word is to vs this Starre, which leades vs to Chriſt, firſt, in the Manger and on the Croſſe in his humiliation, and then to his Crowne and Throne in his aduancement and exaltation: Thirdly, The *Saints of God* carrie his image, and therefore all our delight muſt be in them that excel in vertue, *Pſa.*16.2. and *Pſa.*137.5,6. *Dauid* conſidering the Church as the collection of the Saints, wiſheth his hand to forget his cunning, and his tongue to cleaue to the roofe of his mouth, if hee preferre not *Ieruſalem* to his chiefe ioy.

Thirdly, next to Gods image, wee muſt reioyce in ſuch things, as by which God is moſt glorified; as firſt, when the Church inioyes proſperitie, when the Kingdome of God is magnified, his Scepter lifted vp, and ſet vp in the hearts of men, *Pſal.*122. 3.

Firſt, I reioiced (ſaith *Dauid*) when they ſaid vnto me, *Let vs goe vp to the houſe of God.* We reade of *Iethro*, that ſeeing all that God had done for Iſrael, he reioiced much, and ſo muſt wee when the Goſpel hath free paſſage, the miniſterie eſtabliſhed and entertained, and the ruines of the Church are repaired, more then when we growe rich and wealthie in the world: therefore Chriſt teacheth vs firſt to pray, *Thy Kingdome come.* *Exod.*18.9.

Secondly, when men are conuerted from their wicked wayes, when the loſt ſheep, the loſt groat is found.

If the Angels in heauen reioice when a ſinner repenteth; much more muſt we, who are in more entire fellowſhip one with another, then the Angels are with vs. So the parable teacheth, *Luc.*15.32. It was meete we ſhould be glad and make merrie; for thy brother was dead, but is aliue, was loſt, but is found. How did *Paul* reioice, and wiſh *Philemon* to reioice with him, when his runnagate ſeruant *Oneſimus* was conuerted?

Thirdly, when our ſelues or others increaſe and grow in grace: The Apoſtles in all their Epiſtles, breake out into exceeding ioy and thankeſgiuing, for graces beſtowed vpon beleeuers, that their faith was publiſhed abroad, their loue abounded, &c. 1.*Theſ.*1.3,4. and the Apoſtle *Iohn* reioiced greatly to ſee the elect Ladies children walking in the trueth, 2.*Ioh.*4.

*Rom.*1.8. *Philem.*4.5. *Col.*1.3. *Phil.*1.4.

If a man thus beſtow his ioy for matter, manner, and meaſure, hee ſhall finde little roume left for carnall and vaine ioyes, which are not more ſhort in holding, then bitter in forgoing them.

Vſe. All this admoniſheth vs to rectifie our ioy, and thus to order it, by which onely wee put difference betweene our ſelues and the brute beaſts, who reioyce in fulfilling their appetite, but can reioyce in nothing higher then themſelues. Accurſed is all that ioy in the creature, which is not begun, continued, and ended in the Lord and for the Lord. *Diues* enioyed wealth and pleaſure, went in Purple, and fared deliciouſly euery day, but he is now in hell, and his tongue that called for nothing but pleaſure, calleth now for a drop of cold water, but cannot haue it.

Queſt. By what markes may I try my ioy, whether it be ſpirituall and in the Lord, or no?

Anſw. Markes of ſpirituall ioy. Know it by theſe rules: Firſt, thy perſon muſt bee in Chriſt, thou muſt bee a beleeuer; if thy name bee written in heauen, thy ioy is godly ioy: no part in Chriſt, no part in this ioy.

Secondly,

Secondly, thou getteſt and holdeſt it by the right hand of faith, and therefore it is called the *ioy of faith*, *Phil.* 1.25. Chriſt for the confirming of his Diſciples ioy, commaunded them to beleeue in him, *Ioh.* 14. 1. and 1. *Pet.* 1. 8. After *yee beleeued, ye reioyced* with ioy vnſpeakable and glorious: more faith, more ioy; no faith, no ioy, ſmall faith or deſire to beleeue, ſmall ioy.

Thirdly, diligent ſtudy in Gods word: for faith finds not ioy euery where, but onely in the Word. *Iohn* 15. Theſe things haue I ſaid, that my ioy may abide in you. The two Diſciples going to Emmaus, and Chriſt conferring with them, ſaid afterward one to another, Did not our hearts burne within vs, while he talked with vs? Heere then is a plaine difference betweene Gods word and the writings of men: all the words of Philoſophers are legall, and knew no Euangelicall ioy; for, which of them euer taught concerning remiſſion of ſinne or ſaluation by Chriſt? Therefore accurſed are ſuch blaſphemous hell-hounds as hold the word of God as a policy, and ſay there are as good ſentences in Poets and Philoſophers as in it.

Fourthly, examine what thy conuerſation is, Righteous and vpright men muſt reioyce: for ſinne grieues the Spirit and extinguiſheth ioy, but piety and care of good conſcience not onely cheareth him, but alſo is a ſweet feaſt within, and that continuall.

Fiftly, and laſtly, examine thy proceeding in mortification: for as it is 1. *Cor.* 15.31. By our reioycing which I haue in Chriſt Ieſus, I die daily: the ioy of faith makes a man labour and long to bee disburdened of ſinne the cauſe of ſorrow, and willing to goe to God, at whoſe right hand is fulneſſe of ioy for euermore.

Thus haue wee by Gods grace finiſhed this worthy *Pſalme*, which begun with ſorrow, but ends in ſolace; we went foorth mourning, carrying out our ſeede, but now we bring in our ſheaues with reioycing; wee haue

sowed in teares, now wee reape in ioy. For which blessed fruit, the forerunner of our full harueſt of ioyes, at Gods right hand for euermore, and for all other comforts accompanying the same; To God the Father and Fountaine; and to Iesus Christ the Meriter and restorer; and to the holy Spirit of consolation, the immediat applyer, and sealer of it to the hearts of the Elect: be all praise and honour, in all Churches for euer and euer. Amen.

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Errata.

Pag. 19. l. 26. adde, *Christ* teacheth. Pag. 24. l. 28. for seat of a debtor: reade, state of a debtor. Pag. 25. l. 12. for, are able: read, are not able to pay. Pag. 57. l. 32. for, darting: reade, darling sinnes. Pag. 300. l. 3. put out, yes. Pag. 369. l. 22. for, Secondly: reade, First, the very course.

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